Maktubat-i Imam-i Rabbani Volume III
Rough Draft

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Ijazat

My first shaykh Muhammad Mamunur Rashid gave me ijazat, mandate to translate the Mujaddid, and his chief khalifa, my second shaykh Kazi Rezaul Haq has confirmed it, and guiding me spiritually.

Now when I asked Shaykh Mamun for ijazat, he said that I must journey to Sirhind and get a personal ijazat from the Mujaddid. I implored, *You have a deep nisbat to the Mujaddid. Isn't your ijazat good enough?* He replied,

> No! That's not enough. You need an ijazat directly from the Mujaddid.

So finally when I went there in 2003, as soon as I went to the office of the mazar, even before I visited the grave, I received the sign that I'm getting the ijazat. Because the then caretaker Sheikh Yahya, his face beamed on seeing me. He stood up to greet me, and exclaimed, *Mujaddid would now POUR (dhal) it into you.*

Silsila of interpretation

I take my understanding from the Bengali translation with commentary by sufi shaykh Shah Muti Muhammad Aftabi who learned the Maktubat from his shaykh and father, who in turn, learned it from his shaykh Wajid Ali Shah of Kolkata. Usually, I translate directly from the Aftabi Bangla translation, and then go over the original Persian and correct it, and put in the original Persian technical terms in brackets. That way I do not misunderstand anything, and instead follow the understanding of the great sufi master Sh. Aftabi.

However, the real guide is my sufi shaykh, for he told me,

> Whenever you fail to understand anything, sit down in muraqaba remembering your shaykh, and the right meaning would flow into you.

Verification

The greatest academic authority on the Naqshbandi tariqa in the West, Dr. Hamid Algar, of University of California at Berkeley, has recommended it in an email dated Oct 13, 2020:

This is the second volume of translations of the Maktubat of Imam Rabbani made by Sufi Irshad Alam, together with copious annotations. It is more systematic than the first, and the quality of the translation is also superior. It is recommended to all those interested in the Maktubat who are unable to access the original Persian. I look forward to his translations of the rest of this important work.

Note: By the term, first volume, Dr Algar meant my book *Faith Practice Piety* of which he a positive review as well.

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Chapter 1

Maktubs 3.1-3.24

1.1 BMaktub 3.1

To Janab Murshid Sayyid Mir Muhammad Nu'man
Bismillahi 'l-rahmani 'l-rahim. Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa. Your blessed letter arrived. You have made a lot of efforts. May Hazrat Haqq swt accept your labor. Since you have asked about the acts, attributes and the ultimate nearness (aqrabiyyat) of the Necessary , and you are eager for it, I am saying a little on this matter.

You may learn that for every thing, it is by its own essence (mahiyat) that that thing is the thing. And in order to fix the essence (thubut-i)mahiyat) onto that thing, no act of making by a maker (ja'l-i ja'il) is needed. Because everything necessarily fixes itself (thubut-i shay mar nafs-i khod ra). For this reason, it is said that making is not fixed in those very essences (ja'l dar nafs-i mahiyat thabit nist).[1] And the essence is not unknown (majhul nist). In order to qualify the essences with existence (ittisaf-i mahiyat beh wujud),[2] making by a maker (ja'l-i ja'il) is needed. The job of the dyer (fa'l-i sabbagh) is to dye the cloth. It is not that he would make the cloth into cloth, and make the dye into dye—because it is impossible. And it is only attaining the attained thing (tahsil-i hasil). Therefore, it is not making the thing itself (nafs-i shay), instead it is merely qualifying the thing with existence.

Therefore, it is established that in the gaze of unveiling (nazr-i kashfi),

1. a thing become the thing by its own essence (mahiyat),

2. while that[3] is lost in the shadow or reflection (zill, 'aks) of the thing

. Because

1. that[4] is not the shadow or reflection according to the essence of of that shadow or reflection,

2. instead that is the shadow or reflection according to the essence of the prototype instead.

[1] i.e., those essences are not made, c.f., Aftabi
[2] i.e., to make those essences existent
[3] essence
[4] shadow or reflection

This, in turn, happens because the shadow or reflection,

1. it does not possess any essence (),
2. instead it has appeared as the shadow or reflection according to the essence of the prototype.

For this reason, the essence of a thing is nearer to that thing itself than that thing is to its own shadow. Because that shadow has become the shadow by its own essence, not by the self (nafs) of the shadow.

Aqrabiyat

1. When the cosmos (‘alam) is the shadow or reflection of the act (fa‘l, af‘al) of the Necessary, then
2. those acts, which are the prototypes of the cosmos, those [acts] are nearer to that cosmos, than those [acts] are to themselves (nafs-i khod).

In the same way,

1. when the acts of the Necessary are the shadows of the Necessary attributes (SWT),
2. then those atrributes are nearer to the cosmos than the cosmos is to itself,
3. because those[5] are the prototype of the prototypes.

Along the same method, when

1. the attributes are the shadows of the holy dhat swt, and
2. the holy dhat swt is the prototype of all the prototypes,

then

1. the holy dhat swt is nearer to the cosmos than the cosmos itself,
2. instead the necessary dhat swt is even nearer to the cosmos than the cosmos itself,
3. or even nearer than the nearness that the acts and attributes of the Necessary swt have with the cosmos.

What can be written down on the matter of aqrabiyat of the cosmos is this.

Read with others

If the wise men set their feet onto the level of justice, then I hope that maybe they would support this. However, even if they refuse to support this, there is no reason to be sad. Because they are out of this discussion. When there are prefaces filled with knowledge () in these narrations, then if you include Sayyid Mir Shamsuddin Ali in the reading of this maktub, there is room for it.[6]

Epilogue

You have written that the third volume of the Maktubat may be begun. Yes! Do it. Because people of Allah, whatever they see to be good, it is full of baraka. Whatever that the people of Allah imagine, it may be auspicious (mubarak). When you would

[5] attributes

[6] This again shows that group readings, along with personal studies, of the Maktubat is essential

give the burden of this task onto the said Mir sahib, then tell him to prepare more than one copy and dispatch one copy to noble Sirhind. And preserve the original draft. Possibly it would be needed later.

Second, I am hesitant on deciding if you should remain or leave. However, I am desirous of and relishing at the prospect of meeting you. Due to it, neither am I telling you when to leave, nor am I instructing you to stay — that could disturb the activities for many people. I am only telling you this much that if you do leave, do send Khwaja Muhammad Hashim here. That way, he could remain in my companionship for a few days, and take in some marifat. It seems that he is young and an appropriate subject. He has been raised by your own hands, and is aware of your attitude and desire. Relegate the questions onto him. He would take the answers and send them to you. *Wa 'l-salam.*

1.2 Maktub 3.2

To his sons Khwaja Muhammad Sa‘id (QS), and Khwaja Muhammad Ma‘sum
Praise to Allah the nurturer of the cosmos, in pleasure and pain, in ease and in hardship, *Al-hamdu li-'llahi rabbi 'l-‘alamina fi 'l-sarra'i wa 'l-darra'i wa fi 'l-yusri wa 'l-‘usri.*

Advice to his sons

Alhamdu li-'llahi rabbi 'l-‘alamin in satisfaction and dissatisfaction, in ease and in hardness, in peace and

(Alhamdu li-'llahi rabbi 'l-‘alamina fi 'l-sara'i wa 'l-dara'i, wa fi 'l-yusri wa 'l-‘usri, wa fi 'l-na‘mati wa 'l-ni qmati, wa fi 'l-rahmati wa fi 'l-zahmati, wa fi 'l-shaddati wa fi 'l-rakha'i, wa fi 'l-‘atiyati wa fi 'l-bala'i, wa 'l-salawatu wa 'l-salamu ‘ala man ma udhiya bi-nabiyyun mithla iydha'ihi ??????????????????????????????????????

O beloved sons! Although the time of trials is bitter and tasteless, still if he swt grants the opportunity, then it is priceless and like a spoil of war. Now that he swt has give you the opportunity, you should praise Khoda (SWT), and be absorbed in your work. Refuse to permit yourself even a moment or a eye-blink of inattentiveness. Don't be empty of any of these three things,

1. Reciting the Quran
2. Reading the salat with long recitations (qirat)
3. Repetition of the kalima *la ilaha illa 'llah*

By the kalima *la*, remove your passions, which are like objects of worship of your nafs. And negate your own desires. To remain strong and dominant in your own intentions is, in a way, it is claiming to be the master. On the expanse of the breast, give no room for any intention. And let no passion remain on the screen of your mind.

Your sole intention should be the intentions and desires (maqasid, maradat) Seeking your own intentions,
GOOOOOOOOOOOOd

1.3 BMaktub 3.3

To Sayyid Mir Muhibullah Manikpuri
Praise be onto Allah, and peace be onto his

elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Tafsir: Pleasant verse

1.4 BMaktub 3.4

To Murshid Sayyid Mir Muhammad Nu'man
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Tafsir: None but the purified ones may touch it

Allah SWT said, *Verily, this is the generous Quran. In a clear book. Let none but those who have purified themselves*[7] *touch it.* Innahu la-qur'anu 'l-karim. Fi kitabun mubin. La yamassuhu illa 'l-mutahharuna.[8]

The meaning of this noble verse means what Allah (S) desires is indeed true[9].

But what its allusion that I guess with my little understanding is this: *None can touch the hidden mysteries (asrar-i maknun) of the Quran save those people who have become pure (pak) from the filth of human attachments (lawth-i ta'alluqat-i bashariyat).* When the lot of the pure ones (pakan) is merely to *touch* it, what does the rest do?

The second allusion is this: The Quran may not be read, instead none *should* read the Quran, save those people whose nafses have been

1. purified (muzakkiy) from passions and longings (hawa, hus), and
2. cleansed (pak) from open and hidden partnerships (shirk-i jali, khafi) with he (SWT) , and
3. made holy (mutahhar)) from[10] external and internal gods (aliha'i afaqi, anfusi).

Its clarification (bayan) is this:

1. What is appropriate for the *hal* of beginners on suluk is zikr, and negating the ma sewa of the object of that zikr[11]. And do it so well that he knows (ma'lum) anything of the ma sewa. And he has no intention (murad) save Haqq (S). Even if prescribed (takalluf), still then[12] refuses to come into his memory, nor do they turn into objects that he goes for (maqsud).
2. When he would be like that, he would be purified from sharing partnership (shirk) with he (SWT) , and freed from the clutch of the external and internal gods.
3. At that time, it would be appropriate for him to recite (tilawat) the holy Quran instead of doing zikr. And he would progress (taraqqi) further via the felicity of the recitation.

[7] *mutahharun* is a form 5 verb, i.e. reflexive, so it means those who have purified themselves. It is not *the pure ones*, which is how it is normally translated. And that *mutahharun* alludes to self-purification via the sufi path

[8] Q.Waqi'a.56.77-79

[9] i.e., only Allah knows, a polite saying that Muslim ulama uses out of humility

[10] the worship of

[11] i.e., negating everything that is *ma sewa*, i.e., other than Allah

[12] any ma sewa

4. Before this hal would happen, recitation was a practice of the abrar, but afterwards that recitation would become a practice of the muqarrabin. It is like that that before this condition would be attained, chanting zikr used to be a practice of the muqarrabin.

The practices of the abrar, i.e., common pious are in the class of *'ibadat*, worship, whereas the practices of the muqarrabin are in the class of *tafakkur*, meditation. You may have heard the hadith, *To meditate for a moment is better than one year or seventy years worship (Tafakkuru sa'atin khayrun min 'ibadati sanatin aw sab'in sanatan)*[13]. Here *tafakkur* means to run from falsehood to the truth (az batil be-suwiy haqq). Yes! There is a gulf of difference between the abrar and the muqarrabin, and in that same way, there is a similar difference between the *ibadat*, worship and *tafakkur*, meditation.[14] You may know that for the beginners, the practice that will bring him to nearness (muqarrab) is that zikr,

1. which is taken from a pir who is perfect in perfection-giving (kamil-i mukammil), and
2. whose purpose is to walk the suluk of the tariqa.

Else that zikr is a

1. run-of-the-mill (jumla'-i) zikr, and a
2. practice of the common pious (a'mal-i abrar).

[13]hadith: 1. Mulla 'Ali Qari, *Sharh-i Shama'il*, 2. Imam Daylami

[14]I.e., muqarrabin are the advanced sufis, and in the sam way that the muqarrabin are far higher than the abrar, tafakkur is far higher than 'ibadat

And Allah (S) inspires what is correct (Wa 'llahu subhanahu 'l-mulhimu li-'l-sawab). Peace to all who follows guidance, and clings to the emulation of the Mustafa *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda, wa 'l-tazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu atammuha wa akmaluha.*

1.5 BMaktub 3.5

To Murshid Sayyid Mir Muhammad Nu'man'

In jail

Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). It may be known that what has self-disclosed (tajalli) onto me — while it seems to be majesty and anger (surat-i jalal, ghadb) — actually it is an act of grace. Until I was in jail, I failed

1. to be freed completely from the narrow alley of iman-i shuhudi, and
2. to come out of the narrowness of sow, idea and image (zilal, khiyal, mithal), and instead to happily journey onto the royal road of iman towards the unbounded absentness (shahi rah-i iman beh ghayb-i mutlaq tabakhtar), and
3. to fully arrive,
    a) from presence onto absence (hudur, ghayb), and
    b) from the direct experience onto cognition ('ayn, 'ilm), and

c) from witnessing onto proof (shuhud, ???), and

4. to find all other's good qualities as bad qualities (), and

5. to taste the tasty sherbet of shame and insult (), and

6. to have the delicious dessert of being ashamed and insulted (), and

7. to find the part of the beauty of blaming and putting a bad name (), and

8. to become content enjoying the beauty of their oppression (zulm), and ill-treatment (), and

9. to become like a dead body before the one who gives the pre-burial bath, and as its result, reject my desires and longings completely (), and

10. to cut off the strings of external and internal relationships successfully, and

11. to bring onto my hands the ability to lament properly, or to request humbly, repentance (tawba) and return, or to become truly downtrodden, or insulted.

12. to see the balance of the sublime degree of Haqq swt, which is covered by the curtains of highness and pride,

13. to recognize myself as devastated, downtrodden, worthless, devoid of any good quality, having no authority (beqadr), fully dependant, and poor.

I do not claim that my own nafs is holy (Wa ma ubarri'u nafsiyyi). Indeed, nafs-i ammara is onto evil,[15] except the one to whom my nurturer has shown favor. (Inna 'l-nafsa 'l-ammaratun bi-'l-su'i, illa ma rahima rabbiy).

> Verily, my nurturer is profusely forgiving and compassionate (Inna rabbiy ghafurun rahimun).[16]

If in this world of pain or place of work, by the sheer grace of Allah, his effusion (fayd) and innumerable blissful things, did not shower onto me in an unbroken flow, and helped this luckless man, then I guess I would reach hopelessness, and the string of hope would be cut off.

Alhamdulullah that ??

that the advent of divine grace

1.6 BMaktub 3.6

To Shaykh Badi al-Din

Introduction *Mujaddid was arrested by Emperor Jahangir and jailed in Gwalior fort, and he is answering from there.*

Distress is the polishing instrument for the heart

Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). The letter that you sent via Shaykh Fat-hullah, I have received it. You have written on the cruel

[15] i.e., instructs everyone towards evil profusely

[16] Q.Yusuf.53

treatment and accusation (*jafa', malamat*) from people. That itself is the beauty of this community, and the polishing instrument (*siqal*) for their rust (*zangar*). So why should it be a cause of constriction and distress (*qaid, kudurat*) of the mind?

When I arrived to this[17] fort first, I felt (*mahsus mishod*) that the light of the blame from the people (*anwar-i malamat-i khulq*) that are like illuminated clouds (*sahabha'i nurani*), they are coming together one after another (*pai dar pai mirasand*), from all the countries and villages (*balad, qurya*). And elevating my[18] work from the nadir to the zenith (*kar ra az id be-auj mibarand*).

For a long time, he (SWT) has been making me journey the path through *jamal*, beautiful nurture (*tarbiyat*). Currently, he is making me cut through *part of the path (*musafat*)* through a *jalali*, majestic nurture. You may stay on the station of patience (*sabr*), or instead the station of good pleasure (*rida*), and consider *jamal* and *jalal* equal.

You wrote, *After this calamity*[19] *took took place, I*[20] *no longer have any tasting (*dhawq*), or a* hal. However, I[21] feel that it should instead double your[22] *dhawq* and *hal*. Because cruel treatment (*jafa'*) from the beloved gives more pleasure (*ladhdhat*) than his good treatment (*wafa'*). How surprising it is that you are talking like the common people and have strayed far from the love of the person of he (SWT) (*mahabbat-i dhati*). Reversing that what was going on in the past, from now on consider *jalal* better than *jamal*. And conceive (*tasawwur*) pain (*ilam*) as better than bliss (*in'am*). It is because in *jamal* and bliss (*in'am*), the desired thing (*murad*) of the beloved is contaminated by (*mas-hub*) one's own desired thing (*murad*). On the other hand, in *jalal* and pain (*ilam*), it is purely the desired thing (*kha'is-i murad*) of the beloved and opposition to one's own desired thing (*kha'if-i murad-i khod*). This time and state (*waqt, hal*) is far above (*wara'*) the earlier time and state. *Between these two, there is a gulf of difference (*Shattana ma baynahuma*)*!

You have written about visiting the two sacred cities (haramain) — there is no bar to it. *Allah is enough for us, and he is the best disposer of affairs (*Hasbuna 'llahu wa ni'ma 'l-wakilu*).*[23]

[17] Gwalior
[18] spiritual
[19] when the Mujaddid was taken to the prison
[20] Shaykh Baddiyuddin
[21] the Mujaddid
[22] Shaykh Badi al-Din's

1.7 BMaktub 3.7

To Mir Muhibbullah Manikpuri

Tolerate cruelty patiently

Praise to he (SWT), benediction to the blessed prophet and convey invitation to he (SWT) (*hamd, salawat, tablighi 'l-da'awat*). Brother Mir Sayyid Muhibbullah! I am delighted to receive your letter.

We must bear the oppression (*idha'*) of people and tolerate the cruel treatment (*jafa'*) of the family-members. Allah has commanded his own beloved, *Therefore, bear with patience as the great ones among the prophets have borne with patience, and*

[23] Q.Imran.3.173

*do not be hurried for them (*fa-sbir kama sabara ulu 'l-azmi mina 'l-rusuli, wa la tasta'jil lahum*).*[24] The salt of staying in that place is this very oppression and cruel treatment (*idha',jafa'*), but you are fleeing from that place from that salt? See! For those raised on sugar, salt is intolerable. What can I do?

Whoever is a passionate lover,
even if she is the beloved of the cosmos
she would no longer be dealt delicately, she would have to bear the burden

Har keh 'ashiq shad, agar cheh naznin-i 'alam ast
Nazki ki rast ayad, bar mi bayad kashid

You wrote, *If I have the permission, I would choose Allahabad as my residence.* Yes! You may make it your residence. When oppression would drive you to the edge, then go there and stay there for a few days and renew yourself — that is the easy way (*rukhsat*). The hard way (*'azimat*) would be to stay there tolerating the torture. In this season,[25] I am usually sick and weak, as you know. So I am finishing it up in just a few words. And peace!

1.8 BMaktub 3.8

To Mawlana Muhammad Siddiq
O beloved! The absent (ghayb) is the opposite of witnessing (shuhud). And that[26] has a taint of shadows. And the absent is pure from this contamination (shaub). Therefore, the ghayb is more perfect than shuhud.

Yes! The best of men (SLM), in the night of the miraj, was ennobled with the felicity of the vision (ru'iyat). However, that[27] was beyond the beyond of the pavillion of the shadows, and that was unco.taminated by the taint of the shadow. For the rasul (SLM), why should the absent be better than the witnessing? The ghayb was there to remove the shadows. When due to its[28] presence, the shadows were uprooted totally, then what is the need for the ghayb?[29] That felicity was unique for the *noblest of the two creations (sayyidu 'l-kawnain)* (SLM). Therefore, his (SLM) perfect followers (kummal-i tabi'an), as his (SLM) follower and heir, also receive a part of that station.

Although that station of theirs is truly neither the seeing by one's own eyes (ru'iyat), nor witnessing (shuhud, mushahadah), still it is better to describe that station as ghayb. A detailed description of that station may not be made verbally. Everyone who tries to feel by one's own feeling, one finds that that[30] is beyond feeling. Save few people, none may receive any part of this. *Wa 'l-salam.*

1.9 BMaktub 3.9

To Sayyid Mir Muhammad Nu'man

[24] Q.Ahqaf.46.35
[25] winter
[26] shuhud
[27] vision
[28] the ghayb's
[29] in order to negate the shadows, c.f., Aftabi
[30] station

Abstinence (taqwa)

Bismillahi 'l-Rahmani 'l-rahim. Allah has said, *Take what the prophet gives you, and refrain from that what he forbids you, and realize* taqwa *for the sake of Allah (Wa ma atakum al-rasulu, fa-khudhuhu, wa ma nahakum 'anhu fa-'ntahu, wa 'ttaqullaha)*[31]. Take note that he (SWT) has mentioned abstaining (from bad deeds,) *taqwa* after he has mentioned obeying (positively), *imtithal.* That he has mentioned p abstaining at the end alludes to its importance. It is true *taqwa,* and it is the foundation of religion (*milaku 'l-din*). The prophet said, *The foundation of your religion is* war'a *(Wamilaku dinukumu war'u).*[32] He also said elsewhere, *Do not compare anything with* war'a *(La ta'dili bi-'l-ri'ati shai'an)*[33]. The words *al-ri'atu*, and *al-war'u* means to refrain from, or abstain from forbidden things. Exalted Allah knows what is correct.

Refraining (*intiha'*) is comprehensive (*a''ammu*)[34], and it is more beneficial.[35] It is so because you will find obeying (*imtithal*) within the boundaries (*damn*) of [36] as well. (*Lima annahu yujadu fi dimni 'l-imtithali aidan.*) It is because taking up[37]

1. it is refraining from its contrary.[38] (*li-anna 'l-ityana bi-la intaha'un 'an did-dihi*)— it's obvious (wa huwa zahiru), and

2. it is *solely (*mahdatun*)* opposing the nafs, nafs has no share in it (*la hazza li-'l-nafsi fihi.*)[39].

On the other hand, obeying positively is different (*bikhilafi surati 'l-imtithal*)— Indeed, the nafs does find pleasure (*yataladhadhu*) in it,[40] and all that is in it. On the other hand, there is no doubt that it[41] has many benefits, and it is the best method for salvation. Indeed, the true purpose behind the injunctions of the sharia is to defeat the nafs, as it is ready to oppose Allah. In a hadith, he (SWT) says, *Oppose your nafs, for indeed he is determined to oppose me ('Adi nafsaka, fa-innaha 'ndibat bi-mu'adati).*[42]

This explains that the sufi tariqa that demands compliance of the rules of the sharia the most is the nearest tariqa to exalted Allah, for that tariqa opposes the nafs the most. Take note! It is the Naqshbandi tariqa. This is the reason that our shaykh, our qibla, the great shaykh, Shaykh Bahauddin (QS), who is well-known as Naqshband, said,

> I have found a tariqa that takes one the nearest to exalted Allah, as it opposes the nafs the most (Wajadtu tariqan aqraba turuqin

[31] Q.Hashr.59.7

[32] hadith

[33] hadith

[34] for refraining comprehends even positively obeying

[35] Aftabi Bengali translation says ei biroti *sadharanbhabe* hoiya thake , and *sadharanbhabe* is the usual meaning of *a'ammu* but its a different meaning here, i.e., comprehensive — Aftabi Bengali is wrong here

[36] refraining

[37] a practice

[38] practice

[39] i.e. nafs does not find any pleasure in refraining

[40] obeying positively, e.g. supererogatory worship

[41] the method of opposing the nafs

[42] hadith:Suyuti

ila 'llahi subhanahu, li-wujudi kathrati 'l-mukhalafati ma'a 'l-nafsi).

Those is well-known to them who study and compare different tariqas — they do know that this tariqa opposes the nafs the most. Still, I have discussed it in detail in several of my writings. Exalted Allah knows best what is happening, and he is the most capable doer. Allah give peace on our master Muhammad, his companions, and his progeny, and offer him peace, blessings, and honor. Peace be onto him who follows guidance. (*Wa 'llahu subhanahu a'lamu bi-haqiqati 'l-hal, wa huwa subhanahu hasbi wa ni'ma 'l-wakil, wa salla 'llahu ta'ala 'ala sayyidina muhammadin, wa alihi wa sahbihi, wa sallama wa baraka wa karrama, wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*).

1.10 BMaktub 3.10

To Mir Muhammad Nu'man

Explaining the Quranic verse: *I am indeed near.*

Praise be to Allah and his chosen devotees. Allah has said, *When*[43] *would ask you about me,*[44] *I am indeed near. (Wa idha sa'alaka 'anni fa-inni qaribun).*[45]

Now, although he (SWT) 's *qurb*, nearness is unqualifiable (bichuni, bicheguneh), still there is room for imagination (wahm). In contrast, his *aqrabiyat*, intimate nearness is beyond the boundaries of imagination and conception (wahm, khiyal).[46] That is why although there are many people who know about *qurb*, only a handful know about *aqrabiyat*. The ultimate limit of nearness (*qurb*) is the attainment of unification (*ittihad*)[47].

This unification (*ittihad*)[48] happens only in imagination (*wahm*), still with respect to nearness, *aqrabiyat* happens *after* the unification[49]

Yes! Intellect ('aql) does consider things that are closer to it than itself as far, but that is the result of its short-sightedness. Because that[50] is used to see far-away things, and so cannot grasp things that are near it.[51]

1.11 BMaktub 3.11

To Mir Shamsuddin 'Ali Khalkhali
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Comprehensiveness of man

Man is a comprehensive list (nuskha'i jami'a) composed (murakkab) of ten parts.

[43] my devotees
[44] O Muhammad (SLM), tell them that
[45] Q.Baqara'.2.186
[46] even
[47] i.e. when a thing gets nearest to he (SWT) , it gets unified (*ittihad*) with him
[48] is not real, instead it
[49] i.e., when something has attained *aqrabiyat*, it's actually nearer to he (SWT) than something that has attained unification (ittihad) with he (SWT)
[50] intellect
[51] In the Mujaddidi sufi tariqa, we have 4 maqams of *aqrabiyat*, *aqrabiyat* 1 to 4, which the seekers realize on their path

They are the four elements, rational (natiqa) nafs, qalb, ruh, sirr, khafi, akhfa. Whatever that is there in man, i.e., the sensory organs, hands, feet, etc., all these are included within these ten parts.

You may know that the best part of the macrocosm is the noble throne. There is an elect tajalli within it that is higher than the tajalli of the other parts. Because that tajalli is comprehensive (jami‘), and that manifestation (zuhur) brings together (mustajami‘) all the names and attributes of p the Necessary. Moreover it is permanent (da’imi), lacking any possibility of becoming hidden. Man’s heart is perfect, and it relates to the throne. And it is called the throne of Allah — it possesses the complete parts of the tajalli of the throne. In summary, that[52] is all-comprehensive (kulliy), and on the other hand, this[53] is particular-like (juz’iy) when compared to that.

Excellent things

A. Heart However, the heart has two excellent things, which the throne lacks.

1. Heart perceives the self-disclosed thing (shu‘ur beh mutajalli).
2. Heart is a locus of self-disclosure (mazhariy), which gets attracted to its own self-disclosed thing (gereftariy beh zahir-i khod).[54]

B. Throne On the other hand, the throne is its opposite, it lacks this captivation (gereftariy). Therefore, necessarily, it is possible for the heart to progress (taraqqi) as it attains the feeling and captivation (shu‘ur, gereftariy) of the sought thing (maqsud). Instead, that progress does take place. It comes in the hadith,

> Man is with him whom he loves (Al-mar’u ma‘a man ahabba).[55]

Therefore, according to that hadith, the heart is or remains with him by whom it gets captivated, in whose love it is lost (maftun-i mahabbat). I.e., if he loves only the names and the attributes, he is with those. On the other hand, if he loves solely the holy dhat swt, then he remains with it, and he crosses his love for the names and attributes. On the other hand, the holy throne is its opposite. A tajalli that is devoid of the names and the attributes, it does not take place in its lot. *Wa ’l-salam.*

[52] tajalli of the throne, c.f., Aftabi
[53] tajalli of the human heart
[54] ???

1.12 BMaktub 3.12

To Mir Muhammad Nu‘man
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-’llahi wa salamun ‘ala ‘ibadihi ’llazina ’stafa*). I am delighted to receive your letter.

Zikr

Question 1: You have asked, Which is better? To supplicate (du‘a), beseech humbly (*tadarru‘*) and lament (*zari*) and seek refuge (*iltija’*) with Haqq (SWT) all the time (*dawam*)? Or to chant zikr? Or to combine this habit (of beseeching he (SWT)) with zikr?

[55] hadith

Answer 1: There is no alternative to chanting zikr. Whatever is combined with it, that is an[56] felicity. The ultimate cause of reaching he (SWT) lies in zikr (*madar-i wusul bar dhikr nihadeh and*). All else are the fruits and results (*thamarat, nata'ij*) of zikr.

Question 2: You have also asked, Which one is the best among these three deeds? Zikr of negation-affirmation (*nafi, ithbat*)? Reciting the Quran? Or praying salat for a long time while standing?

Answer 2: The zikr of negation-affirmation is like ablution (*wudu*) that is a precondition (*shart*) of salat. Without[57] the cleanliness (*taharat*) is not sound, and it is forbidden to begin the salat. In the same way,until the interaction of negation (with the inner realm) is completed, all[58] that you offer save incumbent and sunna (*fara'id, wajibat, sunan*) salat, it is supererogatory worship and that that would be unwholesome (*wabal*)[59].

First, you should heal your own disease[60] that is concomitant on the zikr of negation-affirmation. Only after that, other worshipful acts and good deeds (*'ibadat, hasanat*) — that are like wholesome food for the body — could be performed with perfection (*bayad pardakht*). Because before the disease is weakened, a *nutritious diet (*tanawul*)* would be ineffective.

[56]extra

[57]ablution

[58]salat

[59]as the heart and soul are still sick as they are immersed in the love of *ma sewa*

[60]of the heart

Whatever he takes
increases sickness for the sick

Har cheh gird
wa 'illati 'illat shod

It is not necessary to specify the aftereffects of healing from that above-mentioned disease.[61] Because its state would speak on its own perfection.

Collector of *BMaktubat*

You have asked, *Who would be named as the collector of the third volume of the* BMaktubat*?* I wrote before that it may be collected in your name. It was written as the answer to your letter, and the same answer applies even now. Who would be better than you? I can say (*tewan goft*) that the focus (*nigarani*) of the heart is always (*hamvareh*) you. I can not fathom the purpose behind your living in the city of Agra. Although it is near us but we never visit it, and so it is valueless. Do not stay there for me. Leaving me in the hands of 'the most compassionate one among the compassionate ones' (*arhama 'l-rahimin*), return home, and please (*masrur sazand*) the friends there who long for your company (*mushtaqan*) However, if you want to stay there for some other reason, that is a different matter.

Advice

Please convey to the mother of Muhammad Amin that I am praying so that Allah preserves her with honor. I read the long

[61]of the inner realm

and detailed narration of what is happening. Although it contains some fearsome matters, still it is good. The end of every matter would be good. Tell her that she should be cautious from such incidents, and try to make up the damage through repentance and seeking of forgiveness (*tawba, istighfar*).

Worldly pleasures (*tamattu'at duniyawwi*), and pomps[62] that would come to pass (*muzkharafat fani*), they are nothing[63] at all. No man of wisdom (*'aqil*) falls for (*maftun*) or gets captivated (*mubtala'*) by them. The state of the last world should be kept alive before the eyes.

And it is necessary to be absorbed (*mashgul*) in zikr all the time. However, it is not necessary to get pleasure in zikr, or to see anything — that would be a type of amusement or play (*lahw, la'ib*). The more effort one puts in zikr, the better. After discharging the duty of five times a day salat, one should be absorbed in zikr for rest of the time. In zikr, let one not waste one's time to gain pleasure, meaninglessly.

She[64] should consider the service that you are giving her[65] a godsend (*ghanimat*), and so she should remain within the confines of your good pleasure (*dar rida ju'iy shoma bashad*).

You may also visit her all the time, and try to attract her towards you completely, and point (*dalalat*) her towards good deeds (*hasanat*).[66] And peace.

[62] of this temporary world
[63] worth considering
[64] the mother of Muhammad Amin
[65] as a sufi shaykh, by teaching her the suluk
[66] vice versa, on your part, as her shaykh

1.13 BMaktub 3.13

Follow 1. Sharia 2. Pir

Bismillahi 'l-rahmani 'l-tahim. Brother Mir Sayyid Muhibbullah! I have received your letter. I can clearly understand that you have become disturbed and agitated, and so you have written this preface to hopelessness. Being hopeless is faithlessness, so If you stand firm on these two matters, then there is nothing to worry about. They are:

1. Following of the illuminated sharia
2. Faith and love towards one's one pir in the tariqa.

Know and remain cautious. And be solicitous and humble (multajiy, mutadarru') so that no lax happens in these two felicities. Except these two, whatever happens— it is easy and possible to fix its damage.

I wrote you before, *If it is hard for you to be tranquil (sukunat) in Manikpur, you may choose Allahabad as your home city — it would be blissful (mubarak)*, but you have understood the other way round. Didn't the word *mubarak*, blessed point you out? I am saying the same thing now. I saw tonight that you have taken your furniture from Manikpur to Allahabad. You may construct an ordinary house there, and spend your time in the zikr of Allah. Do not communicate to anyone. Instead, firmly keep on doing the zikr of negation-affirmation. And by repeating this pleasant kalima, put out all desires out of the expanse of your breast, so that the intended thing, desired thing and beloved thing (maqsud, matlub, mahbub) remains one but not two. If the heart is unable to do

the zikr, then do zikr by the tongue. However, the clause is to do it in the hidden (ikhfa) way. Because loud (jahr) zikr is forbidden in this tariqa.

You already know rest of the rules of the tariqa, so try to follow those. Do not allow the following of the pir to get out your hands. Following the pir yields many good results, and going opposite to him creates many problems (khatr). What more can I write?

Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda. Wa 'ltazama 'l-mutaba'ata 'l-mustafa. 'alaihi wa 'ala alihi wa as-habihi 'l-salawatu wa 'l-taslimatu atammuha wa akmaluha.

1.14 BMaktub 3.14

To Mir Shamsuddin 'Ali
Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). I am delighted to receive the letter that you sent me out of your generosity. May Allah give you a good compensation (Jazakumu 'llahu subhanahu khairan).

Question 1:

1. The dhat of Hazrat Haqq swt exists by his own essence (mahiyat-i khod),

2. and not by any wujud that was preexisting or additional to him ('ainan kana aw za'idan).[67]

So how can these two things be differentiated (taqabil)?

1. The holy dhat swt that lacks the meaning of necessariness and existence (bila i'tibari 'l-wujub wa 'l-wujud)

2. Something whose existence is impossible (mumtani' al-wujud)

Question 2: That dhat, which is beyond (mu'arra) necessariness and existence, by what interpretation (beh cheh wajh) can it be called (tawan namud) the Necessary Existence (itlaq-i wajub al-wujud)?

Question 3: How has it been established that that dhat deserves to be worshipped (istihqaq-i 'ibadat)? Because that[68] is dependant on necessariness and existence (wujub, wujud). And the dhat, which lacks necessariness and existence, how would it be accurate to call it *wajibu 'l-wujud*?

Answer: Sir! These questions have been answered in detail in a maktub in volume 2, that apparently was written to a son of mine.[69]If you look it up, Allah willing, you would benefit. In summary, it may be that the essence (mahiyat) of the Necessary swt exists by himself (bekhod-i khod), neither by his attribute of existence nor by establishment of existence (neh beh wujud, ithbat-i wujud). To apply the terms existence and necessariness to him swt, it is something that is discovered by the intellect (muntaza'at-i 'aql). Indeed! The analogy of Allah swt is most high (Bal! Li-'llahi 'l-mathalu 'l-a'la).[70]

There,[71] in the same way that necessary existence is something discovered by knowledge (muntaza'at), in that same way, prohibition (imtina') of nonexistence within his

[67] i.e., not by his attribute of existence

[68] deservingness of 'ibadat

[69] BMaktub2.?????

[70] Q

[71] in the sublime realm of the Necessary

holy dhat, it is also a thing discovered by knowledge (muntaza'at). Where the sheer dhat (dhat-i bahat) swt is, there is no relationship of necessariness and existence (wujub, wujud). And in the same way, there is no impossibility of nonexistence (imtina'-i 'adam) either. Therefore, when the nisbat of wujub-i wujud—that was opposite to it[72]— appeared, these two nisbats were also revealed as corollaries (mutafurru') of wujud and wujub.

1. the nisbat of impossibility of nonexistence

2. the nisbat of deservingness of worship.

Allah was, and nothing else was with him, even as relationship or crossing-over. So when nisbat was revealed, then its opposite was revealed as well. (Kana 'llahu wa lam yakun ma'ahu, wa in kana mina 'l-nasbi wa 'l-itibarati, fa-idha zaharati 'l-nasbu, zahara 'l-taqabulu). *Wa 'l-salamu awwalan wa akhiran.*

1.15 BMaktub 3.15

To Mir Muhammad Nu'man
Praise be onto Allah, and peace be onto his elect devotees. (*Al-hamdu li-'llahi subhanahu salamukum 'ala 'ibadihi 'llazina 'stafa*). Janab Mir Muhammad Nu'man! You may know that I have been informed that several well-wishing friends of mine have tried a lot to save () me, but those efforts have been unsuccessful.

[72]opposite to the impossibility of nonexistence (imtina'-i 'adam)

Pain from Beloved is Bliss

Whatever Allah does, it is good. Yes! As a human being, I became somewhat worried, and my heart turned narrow. However, at the next moment, by the grace of Allah, that worry and narrowness () were transformed into good-pleasure and wideness (). And I came to know correctly and via a distinguished chain () that those who are trying to give me pain, If their desire conforms to the desire of Allah, then this displeasure and the narrowness of the mind is meaningless. Moreover, it opposes the claim of love and affection (). Because when the beloved gives pain, to the beloved one, it is the same as he giving peace— i.e., a desired and well-pleasing () thing (). In the way that the lover finds pleasure (ladhdhat) from bliss (ni'amat), in that same way, he finds the same good taste from pain. Even that, he finds more pleasure from he swt giving pain. Because that is free from the desire and longing () of the nafs. When Allah swt is uncommonly (???) beautiful, and when it is he swt who desires the lover to suffer that pain, then that lover would indeed realize his swt desire as beautiful, by his swt grace. Instead it would be the cause of receiving pleasure and tastings (ladhdhat,).

2. ??? Again, when this community's[73] desire conforms to the desire of Allah, and it is as if their desire is the window through which Allah expresses his swt desires, then their desire would apparently be beautiful, and the means of attaining pleasure. That manifestor who is the locus of manifesta-

[73]i.e., sufis

tion of the acts of the beloved swt, his act is also liked () — as if it is the act of the beloved swt. And that actor is also loved in the eyes of the lover. It is a Surprising matter that however much/// the more pain// oppression comes from that manifestor, in the eyes of the lover, that is more beautiful. Because for the beloved, the scene of the apparent anger, when that appears from him,[74] that is exquisitely beautiful. It may be noted that the acts of the insane ones () onto this path, those have an opposing flavor (BHAB???). Therefore, to hold that that actor is doing wrong, and treating him badly, it is inconsistent with the claim of loving () the master swt. Because that actor is nothing else but the mirror of the act by beloved swt. Therefore, those who are trying to give pain, it is being observed that they are loved more than all the others.

Advice So tell the friends that they should remove the narrowness of the mind, and refrain from treating them badly, who are trying to give me pain. Instead, they should find a good taste in their action. Yes! Since we have been instructed to make dua, and when crying to him () is like by him, then make dua and pray () for the removal of the difficulties, and seek forgiveness and good health. *Mirror of the form of the anger*—I said it because the haqiqi anger is the lot of the enemies of Allah, On the other hand, the answer that is shown to the lovers, apparently it is answer, but actually it is identical to mercy and forgiveness (). How much benefit is there in this apparent anger for the lover, what more would I say on that? Even more, this apparent anger, which happens to the lovers, that ultimately harms their opposers, and its a means of testing them.

You have asked me on the meaning of this quotation from Hazrat Ibn Arabi (QS),

> The arif has no aspiration.[75] (????)

[76]. Because when he knows his problems to be coming from his beloved, and holds that those are his desire, then how would he dare to remove them, or how would he desire that those go away? If it appears that he is making dua verbally to remove those problems, then he does it only to observe the ruling to make dua. Truly, he does not desire that removal at all. On the other hand, he is finding a taste in what is happening, and arriving. *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*[77]

1.16 BMaktub 3.16

To Mawlana Ahmad Dibni
Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi subhanahu salamukum 'ala 'ibadihi 'llazina 'stafa*). I have received your noble (sharif) letter. You have written,

Question: I fail to find anything from the states, ecstasies, knowledge or marifat (ahwal, mawajid, 'ulum, ma'arif) nothing from the sublime states of this sublime tribe. At the same time, two seekers on this path whom I have taught, they have received a

[74]Haqq swt

[75]to make dua

[76]i.e., It is as if the arif has no aspiration to remove his problems

[77]Q.TaHa.47

lot of its traces, and have found rare states. What is its cause?

Answer: You may learn that the states that have been found in those two people, they are the reflections (‘aks) of your own states. Those have appeared (zuhur) onto the mirror of their own receptivity (isti‘dad). Those two people possessed knowledge, and so they have been able to feel their own states, and even for you, they have pointed you out towards the method of realizing their said sublime hidden states.

They are like mirrors. A mirror points towards a person's absent perfections and reveals his hidden qualities, and they are doing the same. The purpose is to attain the states. Attaining the knowledge of those states — it is a separate felicity that is granted to some, and denied to the others. However, they both are walis. With respect to nearness, both are the same (Fa-minna man ‘alima wa minna ma jahila) *Some of us know, and some others don't*— it is a common saying of these masters. One should not be saddened to be denied the knowledge of one's own states. Instead, one should try to attain those states, and attain arrival (wasl) to the giver of states (muhawwil-i ahwal wasil). If one is unable to attain the knowledge of the state without an intermediary (tawassut), then it may be hoped that it would be attained with an intermediary.

Question 2: What is ever-abiding awareness (dawam-i agahiy)? Because being absorbed (mashgul) onto multiple objects disturbs the perception of this awareness. So would you fix the difference between awareness and *ever-abiding awareness (dawam-i agahiy)*?

Answer: Awareness (agahiy) means the batin being always present, c.f., Aftabi (hadir) before Haqq swt. It is like the knowledge of the presence ('ilm-i huduri) which has to be ever-abiding. Have you ever heard that someone has been heedless (ghafil) towards his own self, and forgot himself?

Heedlessness and absent-mindedness (ghaflat, dhuhulat) take place in acquired knowledge (‘ilm-i husuli). Because in it, there is difference and contrariety between each other.[78] On the other hand, within the knowledge of the presence (huduri), it is as if everything is present and attained,[79] although the stupid man is unable to perceive it, and remains proud in the pride of attainment. Therefore, in order to attain awareness, ever-abidingness (dawam) is required. That what is not ever-abiding, it is merely a glance (nagarani) towards the sought thing, which only appears to be something akin to the awareness (agahiy) mentioned above.

However, it is hard for it to be ever-abiding as it is a type of acquired knowledge (‘ilm-i husuli), which is hard to be ever-abiding. The analogy of Allah swt is most high. The marifat of the Necessary Holy Being, to compare it with the acquired or presence-derived knowledge, it is like comparing it as a similar thing or a sign (tashbiyah, tanzir). Because he who is nearer to the self, or existence of the salik, he is beyond the compass of acquired knowledge and the presence-derived knowledge. The falasafah may not even conceive it because they fail to understand the thing, which is nearer to one's own self. On the other hand, to the possessors of the knowledge beyond

[78] knower and the known thing

[79] i.e., without any difference, c.f., Aftabi

this world (‘ilm-i ladunniy), it is an evident thing, and by the grace of Allah swt, it is easy to realize. *Rabbana! Atina min ladunka rahmatan, wa hayyi'lana min amrina rashada.*[80]

Brother Sayyid Mir Muhammad Nu'man, when he has a lot of claim towards you, and when he is in mental anguish as you have left him without taking leave, then you should go back to his presence without any delay, and fix the damage. If you took leave, and then left, then there would have been no problem. You should do things according to his good-pleasure. Next time, make sure you take leave before you do leave. What more would I write?

1.17 BMaktub 3.17

To a blessed woman disciple
Al-hamdu li-'llahi 'llaziy an‘ama ‘alaina wa hadaina ila 'l-islami, wa ja‘alna min ummati muhammadin, sayyidi 'l-anami, ‘alaihi, wa ‘ala alihi 'l-salawatu wa 'l-salam.

Creed

You should know that Hazrat Haqq swt gives out bliss in the unbounded manner (mun‘im ‘ala 'l-itlaq). If it is existence (wujud), it is bestowed from his holy person (ta‘ala). If it is baqa, it is given by that hazrat (js) And if it is the attributes of perfection, it also comes from his all-inclusive mercy (rahmat-i shamilah) (SWT). Life, knowledge, power, sight, hearing, speech (zangiy, dana'iy, twana'iy, bina'iy, shunuiy, guyaiy) — they all taken out of that holy person. All types of bliss, and all kinds of grace (anwa‘-i ni‘am, sunuf-i karam), which are beyond limit or counting, effuses out that holy person (janab-i quddus mufad). It is he who removes pain and hardness (‘asr, shaddat), and it is he who accepts dua and prayers. And it is he who removes problems and difficulties (). He is such a provision-giver (razzaq) that he does not stop the provisions of his slaves due to their sins. And he is such a *sattar*, forgiver that due the profusion of his forgiving nature, he does not destroy their honor due to their sins. He is such a *halim*, majestic one, that he does not give one immediate punishment due to one's sins. And he is such a *karim*, graceful one, that none among his friends or enemies is deprived from the fountainhead of his grace (‘umum-i karam).

The greatest and most magnificent (ajall, a‘zam) of these blissful things, and the highest and most benevolent of these is his invitation to Islam, and his guidance towards the house of Islam, and pointing out towards the following of the prince of men (SLM), which is linked to eternal life and ever-abiding bliss (hayat-i abadiy, tana“umat-i sarmadi). And the good-pleasure of the master, and attaining the meeting with him swt (rida'i mawla, liqa'iy uw) depend on them. In summary, the grace, bliss (ni‘amat) and contributions () are more manifest than the sun and brighter than the moon. What everyone else contributes comes from empowerment () by Allah swt, and their acts of grace are borrowed from the principal (), and alms given to the begger. This is omething that the learned and the ignorant, both knows, and even the stupid ones admit it like the intelligent ones do.

[80] Q.Kahf.5

If there were a tongue in every hair of my body
Still I could not express one from the thousand gratefulness

Gar bar tan-i man zaban shod har mu'iy
Yek shokr-i vei az hazar natwanam kard

There is no doubt that the axiomatic knowledge directs one to be grateful to the giver of bliss (ni'amat) as an essential duty (wajib) , and recognizes honoring him as imperative (). Therefore, for Allah swt who is the true giver of bliss, axiomatic knowldge–axiomatic knowledge indeed proves that to be an essential duty, and it is imperative to pay respect to him.

When Allah is complete, pure and unblemished (), while on the other hand, man is most darkened and turbid, then since there is a complete lack of inter-relationship between them, how would man know how or where to honor him swt? May be there are many places that they may think that to relagate that matter to the holy court of Allah swt is beautiful. However, actually, those matters are ugly to him swt. Also what man thinks to be honoring him swt, actually that is dishonoring him, and also what man think to be highness, actually that is lowness. Therefore until [the method of] honoring him swt is not taken from his holy court swt, until then that expression of giving of thanks and gratefulness would not be accepted, and that would not be appropriate for the worship and devotion to Allah swt. Because how the slaves would praaise him swt in the method of man, maybe that would be speaking ill of him swt according to him swt, and the praise would turn into blame. That [method of] showing honor to and elevating him ia taken from the holy court of Allah swt, that is this true sharia for us. If one has to show honor by the inner realm, then that [method] is also established and described publicly in this true sharia. And if one has to praise him swt by the tongue, then its method is also established and described in that true sharia as well. The duties () of the limbs have been described in the sharia in detail. Therefore, the expressing gratefulness () is limited to the observance of the sharia. Be that[81] by the inner realm, be the body or by the faith (), or by deeds (). Except the sharia, whatever honoring or worship it may be, it is not reliable, instead, at many instances, it has the opposite effect, and what is estimated to be a good thing turns into a sin. Now in the eyes of the above-mentioned narration, to practice the sharia is cognitively () mandatory (wajib). And without the observance of the sharia, it is hard to express gratefulness () to the giver of bliss.

Sharia has two facets 1. Belief (i'tiqad), and 2. practice ('aml). The matters on belief are the primary things () of the religion of Islam, and the practices are the branches and subbranches. If the faith is lost, one would be included within the faction that would attain salvation. And he would not be freed from torture in the last world. On the other hand, if the practice is ruined, there is still a possibility of salvation. Because then his matter would be relegated to the desire of Allah swt. If he desires, he swt may forgive, or if he swt may chastise him commensurate to his sins. Those

[81] expression

who lose their faith, and deny the necessary matters of the religion, eternal damnation is uniquely their lot. On the other hand, he who leave the practice, although he would suffer chastisement, staying in the hell eternally, it is not his lot.

Creed

Since the creed and beliefs are the primary matters of the religion, now i am narrating those. Although the practices are like branches and subbranches,[82] when they are so detailed, I am relegating those to the books of jurisprudence, and only to make you enthuasistic, I am describing a little of that.

1. Existence

Allah swt exists by his own most holy person (be-dhat-i aqdas-i khod mawjud). And his being (hasti) is from his own self (bekhodiy-i khod). The way he is, he used to be in that same way, and he would remain that way forever. Any previous or later nonexistence has no path to enter there. Necessaryness of existence (wujub-i wujud) is a lowly servant in that holy court. And the snatching away of nonexistence (salb-i 'adam) is the lowly sweeper of his exalted door (bar gah).

2. Partnerlessness

He (swt) is one (yek). And he has no partner, neither in necessaryness of existence (wujub-i wujud), neither in divinity nor in being deserving of worship (uluhiyat, istihqaq-i 'ibadat). Because

1. a partner (sharik) is needed when he, by himself, is not sufficient (kafi) . Or he is not autonomous (mustaqill) — these two are signs of imperfection. Even more, they are inconsistent with necessaryness and divinity (wujub, uluhiyat).

2. On the other hand, if he is self-sufficient and autonomous (kafi, mustaqill), then having a partner (sharik) becomes in vain (biy-kar). This is also a sign of imperfection ('alamat-i naqs),[83] which is inconsistent with necessaryness and being the object of worship (wujub, uluhiyat).

1. Therefore, establishing a partner or equal would necessitate imperfection in one of the two partners, which negates partnership.

2. Therefore, establishing a partner is truly negating partnership, which is impossible.

3. Therefore, it is impossible for Allah to have a partner.

3. Perfection

He swt has the attributes of perfection. I.e., life, knowledge, power, desiringness, hearingness, sight, speech, engenderingness (hayat, 'ilm, qudrat, iradat, s-m-', basr, kalam, takwin). These eight attributes are called real (haqiqi) attributes, which exist in the outside with a real existence. And that existence is additional (za'id) to the existence of the person (SWT). It is like the decided opinion of the ulama of the people

[82] of the religion, only

[83] for the other partner

of truth (ahl-i haqq). Except this ulama of the people of truth, no other group admits this *additionality of existence* of the attributes. Even that, the later sufis[84] of this sect of salvation also claim that these attributes are identical to the person (SWT) – like what opposing party claims.[85] Although they[86] stay away from negating the attributes altogether, still what they rule results in the negation of the attributes. [87] The opposing party imagines that negating the attributes of perfection, this deed itself is perfection. Basing themselves onto their knowledge, they diverges from the inconrovertibly true saying of the Quran. May Allah show them the straight path (Allahu subhanahu sawa'a 'l-sirati). Being a partner () or belonging to the same class () The other attributes of Allah are either estimated/conceptual (i'tibari) or relates-to-snatching-away (salbi).

1. **Conceptual (i'tibari) attributes** Conceptual (itibari) attributes are the likes of ancientness (qidm), beginninglessness (azaliyat), necessaryness (wujub), divinity (uluhiyat).

2. **Attributes related-to-snatching-away (salbi)** On the other hand, attributes related-to-snatching-away (salbi) are like the following: Not being bodily (), or physical (), or not being either accidental ('ard) or material (jawhariyat), not being locational (makani), or not being subject to time (zamani), not being incarnated (hall) into someone, not being the receptacle (mahall) of something, not bounded (mahadd) or finite. He swt is directionless (), and lacking any relationship (). And cannot be put into a class, and lacks any similarity (). Being the opposite (), or partner (), or having a peer ()—these are separated from his holy dhat swt. He swt is pure and unblemished from having a father, or a son, or a wife or children. Because those things are the signs of newly-arrivedness (), and necessitates being defective (). All the perfections are present in his holy dhat swt, and all the bad qualities, ??? () and defects () have been snatched away from him, i.e., not present in him, In summary, the attributes of contingentness and newly-arrivedness, which are straightway defective and blameworthy (), all those things must be driven away from his holy dhat swt.

[84] i.e., Akbarian school/Wujudis

[85] e.g., Mutazila, etc., who oppose the ahl-i sunna

[86] later sufis like Ibn Arabi/Wujudis

[87] Ibn Arabi does not deny the existence of the attributes altogether, but he says that the attributes are really relationships, lacking any external existence. However, at the end of his life, in maktub 3.100, and elsewhere, that the Mujaddid reversed his position when he received more mature revlations, and proposed instead that the attributes have the *smell of contingentness (ra'ihah-i imkan)*, i.e., effectually saying that those are also contingent things, and thus drawing close to Ibn Arabi, and the majority of the Sunni mutakallimun. The Mujaddid supports what he calls the *people of truth (ahl-i haqq)*, actually they are a small group of mutakallimun—and they proposed that the attributes have been co-existing with Allah swt from the beginning of eternity. Yes! Finally the Mujaddid diverges from them in this matter of the attributes, nmaktub 3.100 and elsewhere, and agrees with Ibn Arabi in that that the attributes are also contingent

4. All-knowingness

O Lord! After guiding us, do not misguide our hearts, instead bestow on us mercy from you. Indeed, you bestow even on them[88]. (*Rabbana! La tuzigh qulubana, ba'da idh-hadaitana, wahab lana, min ladunka, rah-matan. Inna-ka anta 'l-wah-habu*).[89]

5. Speech

And he (tal) has spoken with one sentence (kalam) from beginning of time to end of time. If it is a positive command (amr), it is from that same single sentence. If it is a prohibition, it from it too. Likewise, giving or taking news (ikhbar, istikhbar) derives from that one sentence.The Torah and the Injil both point to that document (dalil). And the Zabur and the Quran both are signs (nishan) to that speech. The same are the rest of the scriptures and books (suhuf, kutub). In the same way, all the heavenly books that are sent down onto the prophets (as) are the differentiation (tafsil) of that same sentence. Although the span of time from the beginning to the end of time (ajall, abad) is very long and wide (wasa'at), still it is merely a moment before he (SWT) . Even that, there is no room to say a moment there. It is only due to the narrowness (tangiy) of expression that the word moment is used. Therefore, the the speech (kalam) spoken in that moment is merely a single sentence (kalam). Instead, only a letter. Instead, it is only a dot. Instead, the word dot is said there due to narrowness of speech. Else there is no room there to say even a dot. The wideness that is there within the person and attributes of that hazrat are within the world without how and the world without what manner ('alam-i biy-chuniy, biy-chegunagiy). This wideness is pure from the narrowness that is the attribute of contingentness.

6. Vision

The faithful would see he swt in the paradise. However, it would be in the method ('unwan) of *without qualification (biy-chuniy).* That vision, which is related to the unqualified things, it would be unqualified as well. Instead, the viewer also receives a part of unqualifiedness as well, and that is the reason behind his being able to see the unqualified thing.

> And none may bear the tributes to
> the king
> but his chariot
>
> Wa illa la yahmilu 'ataya 'l-maliki
> illa matayahu

Now-a-days, i.e., in this world, Allah has resolved this, and divulged that to the walis who are the elect of the elect. This hidden matter is realized by the masters truly, while for the rest, this is a matter that they follow. Except the ulama of the Sunni congregation, no other congregation, be they Muslim, or infidel, admit this matter. They think that this vision is impossible. The proof of the deniers is this: To compare the visible thing with the invisible thing is clearly problematic. Without the light of following the illuminated sunna, it is very hard to realize faith in such hidden things.

> Heads of all are not fit for this fe-
> licity

[88] who do not deserve it
[89] Q.Al-Imran.3.8

> Not every ass can bear the burden
> of Jesus's luggage
>
> ?????

Surprise! Those who do not even believe in the vision of Allah swt, how would they realize this felicity? Because there is nothing but deprivation in the fate of the faithless. Surprise again that they would stay in the paradise but would not see. Because what is understood by the rulings of the sharia is that they all would realize the vision of Allah. The sharia does not say that some of the people of paradise would see him swt, and some others would not. Therefore, the answer that the Pharaoh gave to Hazrat Moses (AS), that same answer may be given to them. Allah swt described this in his holy word,

> Pharaoh asked,
>
> > What would happen to the people of the earlier era?
>
> Hazrat Moses (AS), answered,
>
> > Information on that is written in a book, which is with my nurturer. Indeed, my nurturer never errs, nor forgets. For you, he swt has made the earth like a swing (). And for you, he swt has built roads in there, and has showered rain from the sky. ()[90]

[90] Q

You may learn that both paradise and all the things other than paradise, have the same relationship with Allah swt. Because both of those are the creation of Allah swt, he swt is neither incarnated (hulul) or possessor of places () within that. It is only this much that some of those lack the receptivity to accept the manifesttaion () of the necessary light (SWT), while some do. it is like that the mirror has the receptivity to accept the manifestation () of the forms, while it is not there in the stone or pieces of rocks. Therefore, even when there is comparable relationships from the side of Allah swt, there is more or less from the side of the creation.

> This rule—keep it always in your mind
> There where that attributeless master is
> None else is there —only that being
>
> ??

The vision does not take place in this world—this locus lacks the receptivity to receive his swt manifestation. Those who accept that vision to take place in this world, they are liars and givers of false blame (). They consider the other as Allah swt. If this felicity could be attained in this world, then Hazrat Moses (AS) would have had the greater right to it and be most worthy () of it. If our rasul (SLM) would have realized this felicity, then for him it did not take place in this world—instead he (SLM) went to paradise, and realized the vision (SWT) there. Paradise is a thing of the last world. He (SLM), while in this world,

left this world, and brought together () with the last world, and experienced the vision there.[91]

7. Ancientness

Allah swt is the creator of the heavens and the earth, mountains and hills, seas, trees, fruits, mines, grass, and all other things. In the way that he swt has decorated the sky with stars, in that same way, he swt created the man, and decorated the earth. Be it a simple thing, or a compounded thing, all has originated () by his swt creation-act. In summary, it is he swt who has brought out everything out of the covering of nonexistence and into existence, and created the newly arrived thing (). Except him swt, it is not proper for anything to be ancient. Therefore, no other thing is ancient. Except him swt, everything else is newly-arrived, while he swt is ancient, it is a proposition, onto which all the ulama of all the sects are unanimous. Those who imagine that all the other things are also ancient, all propose that they are misguided and infidels. The demonstration of Islam (hujjatu 'l-Islam) Imam Ghazzali has discussed this matter in detail in his book *Munqidh 'an Dalal*. And those who consider something other than Allah swt as ancient — he (QS) has ruled them to be infidels. Those who consider the skies, the stars, and their likes to be ancient, the Quran full of wisdom has ruled them to be liars. It is as Allah swt has said,

> Allah is that exalted dhat who has created the heavens. earth, and all else, which is in there, in six days. And then he has turned his face towards the throne ().[92]

There are many such verses in the Quran. He who opposes the incontrovertibly true sayings of the Quran by his imperfect knowledge, he is absolutely stupid.

> He for whom Allah has not created any light, there is no light for him.[93]

8. All-knowingness

The slaves are the creation of Allah swt, and in that same way, their acts are also creations of Allah swt. Because the creation-act is not proper for anyone else except Allah swt. And because a contingnet thing may not originate () from another contingent thing.Because those[94] are darkened by defects in power (), paucity in knowledge (), and blackspots of imperfection (), [imperfections] which are not appropriate for the acts of origination and creation (). However, in the matters that the volitional acts of man have rights — those are his[95] earnings — which take place by his power and desire. The creation of the act comes from Allah swt, while its acquisition () is from man. Therefore, man's volitional () acts are his acquisition (), while the acquisition of those[96] is from the sidw of man. Therefore, man.s autonomous acts are his acquisition (), and happens via his swt creation-act. In the acts of man, if there were not any acquisition by him, and right for his desire

[91] *Mabda' va Ma'ad* contains more on the vision

[92] Q.

[93] Q

[94] contingent things

[95] man's

[96] acts

(), then man's acts would have been like the shaking of the hand of the patient sick with the disease of tremor ().[97] However, this[98] opposes our perception and what we see. We know it axiomatically that shaking as a disease, it is one type, while volitional shaking, it is another type. To establish the right of desire in his acts, this much difference is enough. By his perfect grace, Allah swt has made his swt attribute of creation, which is in man's acts, subservient to man's desire or will (). I.e., after man resolves and desires to acts out an act, Allah swt creates that act in man. It is for this reason that man receives the praise or the blame, or receives the merit, or given that torture. Whatever free choice (ikhtiyar) or resolution/intention (qasd) that Allah has given man, it has two sides. I.e., man can either actualize that into action, or leave that aside. And the good or bad sides, and the resulty of actualizing it into action, or not actualizing it—-he swt has informed us via the spoken narrations of the prophets (AS). Despite this, if man takes one side, then he has no alternative but to be censured or praised. There is no doubt that Allah swt has given man that amount of power and free choice so that man cannot be relieved from the responsibility of the instructions and prohibitions of the sharia. Where is the need to give man the complete () power, and all () the free choice? What is necessary to be given, he swt has given that much. He who denies it, he opposes the axiomatically true matters, and sick with the disease of the heart — he is unable to observe the sharia. As Allah swt has said,

> The matter towards which you are calling those who ascribe partners to Allah swt, that is hard for them.[99]

This is a subtle matter within the science of kalam. What I have written, that is its final narration and detailed description. *Allahu subhanahu 'l-muwaffiqu.* What the ulama of the people of truth has said, , one should keep iman or firm faith onto it, and must not oppose it.

> In all cases it is not proper to fight
> In many cases, surrendering the sword
> it is the rule of war

9. Prophets

Prophets () (AS) are like mercy () to the inhabitants of the cosmos (). Allah swt has dispatched them to show the path to the inhabitants of the cosmos (). Via their medium, he swt has called man towards his swt holy court, and invited them to the *abode of peace (daru "l-salam)*, i.e., paradise, which is his swt preferred residence. Totally luckless is that man who rejects that invitation, and deprives himself of being benefited by his (SWT) tablespread. Therefore, all the news that these masters (AS) have brought from Allah swt, all that is indeed true and correct—so it is critical to bring iman onto those, and to believe in those. Although knowledge is indeed a proof, still it is only an incomplete proof. And that proof has attained completion via the dispatch of the

[97] a tremor, which is not volitional

[98] situation of being tremor-like

[99] Q

prophets (AS). Therefore, man has no room for any excuse. The first of the prophets is Hazrat Adam (AS), and the last of them is the seal of the prophets Hazrat Muhammad (SLM). You have to have iman onto all the prophet (AS), and recognoize all of them as preserved from sins (ma'sum), and truthful. If one refuses to have iman onto a single one of these prophets (AS), it would be like denying all of them. Because the kalima and religion (din) of all of them is one. When Hazrat Jesus (AS) would descend from the heavens,[100] he would follow the sharia of the seal of the prophets (SLM). Khwaja muhammad Parsa (QS) was the first and complete caliph of Khwaja Naqshband (QS)[101] — he received only the initial station from Khwaja Naqshband (QS), and after his teacher's passing away, he went to Khwaja 'Alauddin 'Attar (QS), and finished the rest of stations of his suluk, c.f., *Mabda' va Ma'ad*. He narrated in his book *Fusul-i Sittah* from reliable sources that after his descent, Hazrat Jesus (AS) would follow the school of Imam Abu Hanifa (QS), and rule his halal as halal, and his haram as haram.

10. Angels

Angels are the honored slaves of Allah swt. And they have realized the felicity of being his swt carrier (rasul???). They do the tasks they are told to do, while on the other hand, committing sins, and disobeying orders are negated for them. They are purified and sanctified () from [the need] to support themselves, and having husbands or wives, having children, and [the need for] continuing the lineage. The heavenly books, and the pages (sahifa) have been revealed via them, and have beome well-preserved and saved by their safe-keeping. To bring iman onto them is a necessary matter in the religion of Islam, and it is mandatory to believe that they speak the truth. According to the decision of the majority of the ulama of truth, elect men are superior to the elect angels. Because man crosses many earthly obstacles and then arrive onto the court of Allah swt, while on the other hand, the angels receive the nearness of Allah swt without ant problem. Although the job of tghe holy amgels is to recite the *tasbih* and sing the praises of the master swt, and those alone, the job of the perfect men is even more. Along with that, they are to conduct jihad or struggle. As Allah swt said,

> Those who conduct jihad by their lives and wealth, Allah has given them superiority over men who sit down. And for all, Allah has promised *husna*, beauty.[102] (???)[103]

11. Life after death

The state in the grave, what would happen on the day of the resurrection, the paradise and hell, and all other matters that the truthful news-give has given us news of, all that is true

??????????????????????????????????

12. Munkar nakir

??????????????????????????????

[100] in his second coming

[101] e.g., Khwaja Yaqub Charkhi (QS), and a great alim, and hadith-scholar

[102] meaning paradise

[103] Q

13. Iman

??????????????????

14. Belief in obligatory/haram deeds

??????????????????????????????????

15. Well-instructed Caliphs

The superiorities of the four well-instructed caliphs are in accordance to the sequence of their caliphates. Because it is the ijma of the ulama of the people of truth that the best man after the prophets (AS) is Hazrat Abubakr Siddiq (RA), next Hazrat 'Umar (RA). What I understand is that the reason behind their superiority is not the surfeit of praise, instead their

1. having a [?]strong] iman, and
2. being early in spending wealth, and
3. spending their lives to assist and spread the religion of Islam.

Because the earlier ones are like the teachers of the later ones, and whatever the later ones receive, they receive it from the tablespread of the felicity of the earlier ones. these three attributes of perfection If someone brought iman in the initial period and then spent his own life and wealth, then it is him who has done it. In this ummat, this felicity has not come to the lot of anyone but him. When the prophet (SLM) had his last bout of sickness, in his final time, he said,

1. None but Abubakr the son of Quhafa??? helped me more by his life and wealth. If I took anyone in the human race as my friend (), then indeed I would take Abubakr as my friend. However, the brotherhood of Islam is greater. Shut off all the windows of this masjid except the window of Abubakr (RAD).[104]
2. Allah has sent me to you, but you have said that I am a liar. On the other hand, Abubakr called me the *siddiq*, truthful, and he has helped me with his life and wealth. So would you not let my companion go because of me?[105,106]
3. If there would be a prophet after me (SLM), he would be 'Umar the son of Khattab (RA)

Hazrat 'Ali (karamata 'llahu ta'ala wajhahu) said,

> Abubakr and 'Umar. If anyone gives me superiority over them, then he is a slanderer. And I would whip him, the same way as it is done to a slanderer.[107]

16. Disputes between companions

The quarrels and battles that took place among the companions, it should be held that those took place due to honest purposes, not due to any desire to gain high ranks. Because all such purposes are the dishonest purposes of the instigating nafs, while these masters realized pacified nafs (nafs-i mutma'inna) due to the companionship of the best of men (SLM). Only this much may be said that those who rebeled

[104] hadith, Bukhari, Muslim

[105] i.e., do not give him pain, and do not dishonor him

[106] Bukhari

[107] hadith

against Hazrat ‘Ali (KRM) were not on the right path while Hazrat Hazrat ‘Ali (KRM) was indeed on the right path. I.e., their opposers were on error. However, that was only an error in ijtihad, and so there is no room for speaking ill of or putting blame onto them even. So where is the room calling them impious (fasiq)? Because all the companions were just (insaf), [its proof is that that] the hadith narration of everyone is accepted. The hadith narrations from the opposers of Hazrat ‘Ali (KRM) as well as the people in his party, both of those are equally accepted. There is no problem with their acceptability due to them fighting between themselves. Therefore, every companion should be held to be truthful, and ??????????????// Because the rasul (SLM) said,

> He who would love them, he would love them due to his love for me.[108]

Therefore, one must refrain from holding enmity with or envy them. Because holding enmity with or envying them, it is tantamount to holding enmity with or envying the prophet (SLM). It is for this reason that he (SLM) said,

> He who would envy them, he would envy them because of their envy to me.[109]

Therefore, to honor them (RAD), it is to honor the rasul (SLM). On the other hand, to dishonor them (RAD), it is to dishonor the rasul (SLM). Dur to their companionship with the rasul (SLM), it is our duty to honor them (RAD). Hazrat Shaykh Shibli (QS) has said,

> He who did not honor the companions of the rasul (SLM), he does not have faith in him (SLM).

B. Practice

Having corrected the creed, there is no alternative but to do pious deeds. Hazrat Rasul Allah (slm) has said, *Foundation of Islam rests on five pillars.*[110] They are,

1. One should witness, *La ilaha illa ’llah Muhammadur rasulu ’llah*, which is the formula for iman and belief (i‘tiqad). I.e., to being faith in what has been established by the mission of Muhammad the rasul of Allah.
2. To read the five times salat, which is the foundation of the religion.
3. To discharge the duty of the zakat of assets (mal).
4. To observe the fasts of the blessed month of Ramzan.
5. To perform the Hajj of the sacred house.

1. Salat

Salat is the best ibadat, after iman in Allah (SWT) and the rasul (SLM). Like iman, it is beautiful in itself. All the other ibadats are its opposite. I.e., those are not *essentially (bi-’l-dhat)* beautiful. Observing the rules of the sharia, one should attain cleanliness first, and then carefully read the salat

[108] hadith, Tirmidhi, from ‘Abdullah ibn Magfal
[109] hadith
[110] hadith quoted in Persian

without any negligence. And one should carefully make the recitation (qirat), bowing (ruku‘), prostration (sujud), standing (qiyam), sitting (jalsa), and observe the internal acts, so that the salat is obserfved perfectly. One should maintain peace and and stillness (sukun) in bowing, sijda, standing, sitting, etc.—one should be neglect in this. One may read the salat in the beginning of the time period (awwwali waqt). One should deny delaying it out of laxity or refusing to understand it even when he does. That slave who observes the instruction of his master as soon as he gives the instruction, he is indeed the good and liked slave. To delay fulfilling the instruction, it is only temerity and disrespect. The books of jurisorudence written in Persian, e.g., *Targhib al-Salat*, and *Taysir al-Ahkam*, etc., these should be kept with one at all times. And the matters of the sharia should be taken from those, and those should be practices according to those. When compared to those books of jurisprudence, books like *Gulistan*, etc., those are valuless.. instead meaningless. What is needed in the religion of islam, that should be considered important. One should not look elsewhere. To read the salat of tahajjud, it is a most needed practice on this path.[111] Try so that it is not left without a due reason. First, if it seems to be hard, and at that time, sleep is not broken, then put several servants on this task, so that they wake you up, and refuses to allow you to go back to sleep, regardless of whether you like it, or not. If you do it for some tgime, if Allah wants, a habit would be formed, and tghen no more effort would be needed. He who wants yo wake up in the last hours of the night, let him go to sleep in the early hourse of hours of the night, right after the Isha salat. And refuses to remain awake engaging in meaningless activities. One should seek forgiveness from Allah at that time, considering that time as a spoil of war for seeking fogiveness (istighfar), repentance (tawba), praying with humility, crying, remembering one's sins, thinking about one's errors and defects, becoming fearful of the torture, and anxious of the ever-abiding pain in the last world.

1. Recite the following formula for seeking forgiveness with mental concentration.

   > *Astaghfiru 'llazi la ilaha illa huwa 'l-hayyu 'l-qayyum, wa a'tubu ilaihi subhanahu.*

   Recite the above kalima even after the rest of the salat, regardless of whether you are ritually clean or not. Never leave it out. It comes in the noble hadith,

   > In whose book of deeds, a lot of seeking of forgiveness (istighfar) is found, good news for him.[112]

2. If you can pray the prayer of Duha, it is a magnificent felicity. Try so that you can pray at least two cycles of the salat of Duha. Like the salat of tahajjud, the salat of Duha is also twelve cycles. Depending on the time amnd state, as much as you can pray, it is enough. Try to recite the verse of the throne (ayat

[111] of Mujaddidi tariqa, however, there are precondition before tahajjud, c.f., maktub 2.???

[112] hadith

al-kursi) after every obligatory (fard) salat. Because it comes in the noble hadith,

> He who recites the ayat al-kursi after everyu onligatory salat, he has no barrier excepot death to prevent him from entering paradise.

3. After the five times salat, recite,
   a) *Subhanallah* 33 times
   b) *Alhamdu li-'llah* 33 times
   c) *Allahu Akbar* 33 times
   d) *La illaha illa 'llahu wahdahu la sharikalahu, lahu 'l-mulku, wa lahu 'l-hamdu, yuhyi'u wa yumitu, wa huwa 'ala kulli shayyin qadir*, making it an even one hundred.

4. Every day and night, recite *Subhanallahi wa bi-hamdihi* a hundred times—it has plenty of merits.

5. In the dawn, recite once, *Allahumma ma asbahabi min ni'matin aw bahadin min khalqika, fa-minka wahdaka, la sharika laka, fa-laka-'l-hamdu wa laka 'l-shukru*

6. In the evening, instead of *Allahumma ma asbaha*, you should recite, *Allahumma ma amtha* until the end. It comes in the noble hadith

> He who recites that dua in the daytime, he would be be oberving gratitude for the daytime, and in the same way, he who would recite that dua at night, he would be discharging the duty of expressing gratitude for the night. It is not necessary that one must be in ablution whuile one recites it, instead recite it both in the day and at night, at all times.

2. Zakat

To pay the zakat of the wealth, it is an obligatory duty (fard) in Islam. Considering this[113] as an act of grace, one should send that to the center of distribution of zakat, enthusiastically. Allah swt, the true giver of bliss, has instructed to pay out one fortieth part from the blissful things he has given out, to the poor ones (faqir, miskin), and as its compensation, he swt has promised to pay out plenty of merit and a beautiful compensation— even then, if this small part is not paid out, or one is late or miserly in this payment, then it would be extreme injustice or disobedience. The only reason behind neglect or delay in observing the instructions of the sharia is sickness of the heart and lack of a complete faith and trust in the heavenly rulings. Onlt reciting the kalima of witnessing is not enough, even the hypocrites used to recite that. Instead, observing the rules of the sharia with enthusiam and obedience is needed, as that is the sign of a firm faith in the heart. Therefore, to give out one coin to the poor ones with the intention of zakat, it is better than to give out a hundred thousand coins without that intention. Because that is observing the fard, while this is a superogatory (nafl)

[113] payment of zakat

act. When compared with the obligatory (fard) act, the supererogatory (nafl) act has no value. Alas! If it were like a drop when it is compoared to the all-encompassing sea. To stop the common people from obligatory practices, and instead to keep them absorbed in the supererogatory acts, and stop them from paying out the zakat, it is a deception from the evil Satan.

3. Fasting

The fasting in the holy month of Ramzan, it is an essential and mandatory practice of Islam—it should be onserfved with caution.[114] It is not logical to break the fast for a trifling excuse. The rasul (SLM) said,

> Fasting is a shield to protect one from hellfire.[115]

If fasting is broken for a proper excuse, e.g., illness etc., then may be made-up without any delay. One should not neglect it or procrastinate. It is because he is merely a slave, he is not independent himself, indeed he has a master. Without observing the orders and prohibitions of the master, he has no alternative to earn his livelihood. On the other hand, if he does observe, it is possible for him to find salvation. If he refuses to do so, he is indeed a rebellious slave, and his proper punishment is to suffer all sorts of pain.

4. Hajj

The fifth pillar of Islam is to do hajj of the Sacred house (baitu 'l-haram)5, or the noble Kaaba. There are many preconditions for it— those are narrated in the books ofm jurisprudence. Once those preconditions are fulfilled, to do hajj is also an absolutely obligatory act. The message-bearer (paygambar) has said, *Hajj destroys all earlier sins.*[116] You may keep a sharp focus (ihtiyat) on what the sharia says halal or haram. You should refrain from what the message-bearer has forbidden. And respect the confines (muhafaza-i hudud) of the sharia. How long would you sleep like the rabbit? How much longer a time would the cotton ball of heedlessness remain in the ear? Finally, one must wake up from sleep. And remove the cotton ball of heedlessness from the ears. Then there would be nothing but shame and regret (nadamat, hasrat) as the ready cash on hand. Moreover, one has to suffer harm, and be downtrodden. Death is near. All different types of tortures have been prepared for the last world. He who dies, it is his resurrection (Man mata fa-qad qamat qiyamatuhu).[117] When one would awakened, one would find any benefit. Instead, one should wake up before it. Practice according to the positive instructions and forbiddings of the sharia. And save oneself from different sorts of punishment of the last world. Allah has said,

> Save yourselves and your families from the fire whose fuel is man and stone (Quw anfusakum wa ahlikum naran wa quwduha 'l-nasu wa 'l-hijaratu).[118]

[114] so that it is observed properly
[115] hadith
[116] hadith in Persian
[117] hadith
[118] Q

C. Zikr

After rectifying one's creed and belief, and doing good deeds according to the true sharia, one should spend the rest of the time in the zikr of Allah—one should not remain without the zikr of Allah. In appearance, the outside may remain immersed with the creation of Allah. However, the batin may remain with Allah, and in the zikr of Allah, it may be captivated, and find pleasure in that zikr. In the tariqa of our khwajas, the beginner attains this felicity on the first step when in the companionship of a shaykh who is perfect himself and can make others perfect as well (pir-i kamil-i mukammil). Maybe you believe in it too, and a little bit of that may have come to your hands as well. Value that what has come to your hands, express gratefulness, and remain hopeful for more. In the Naqshbandi tariqa, when the end has been inserted into the beginning, consequently, even a little bit of this tariqa is like more. Because the news of its end is attained in its beginning. However, what the beginner should do is that he considers it little however much comes to his hands. However, he must not refrain from expressing gratefulness. I.e., express gratefulness for even that, and aspire for even more. The purpose of doing the zikr of the heart is to take away its captivation to the ma sewa, which is called the disease of the heart. Until this captivation goes away, up to that point, haqiqi iman would not be realized. And observing the positive instructions and prohibitions of the sharia would not be straight and easy.

> Keep on doing zikr lifelong
> Zikr purifies everyone's mind
> Zikr gu zikr, ta to ra jan ast
> Pkiy del ze zikr-i Rahman ast

The purpose of eating and drinking, it should not be the pleasure of the nafs, instead it should be to attain the ability and strength to do worship, If such intentions fail to come to the hands initially,[119] still then one has to make such intentions by one's own volition. And one has to cry before Allah swt, so that hal and intention are realized truly.[120] The purpose of wearing clothes should be to be well-dressed for salat. Becomes it comes in the Quran full of wisdom,

> Dress up well for every salat (Khudu zinata kum 'ingda kulli masjidin).[121]

However, the purpose for being well-dressed should not be to show the people of the world. Because it is forbidden.

1. **Reason A** One should focus on pleasing one's master Allah is all one's acts and movements (), and take care so that all the activities are done according to the true sharia. At this time both the body and the batin () both should face-turn towards Allah, and remain absorbed in the zikr of Allah. E.g., sleep, it is straightway lack of perception or relaxedness (). However, if one sleeps to prevent weakness in doing salat, then due to this intention, it would also be counted as worship ('ibadat). As long as that man would remain asleep, it would be as if he is do-

[119] spontaneously
[120] in the future
[121] Q.Al-A'raf.31

ing ibadat. Because he is doing it for then purpose of ibadat. It comes in the noble hadith,

> Sleep of the ulama is ibadat (Al-naumu???).[122]

I know that at this time, it is hard for it to happen by you. Because there are many barriers. I.e., you hold a focus onto practices and habits (rasm, ‘adat) and worldly honor, which is contrary to the bright sharia. Because the sharia has been sent down in order to remove those practices (rasm), and negate the honor and shame, which grows out of the passions () of the nafs-i ammarah. However, if

a) Allah gracefully grants permanence to the zikr in the heart, and
b) you keep on reading the five times salat without negligence, and with all the preconditions (shart), and
c) observe the halal and haram in the sharia as much as possible

then it may be hoped that its beauty would be revealed before you gaze, and naturally you would be drawn towards that direction.

2. **Reason B** The second reason behind writing this advice is that even if you fail to practice according to this advice, you would at least gain because you would accept your own defects and incapability. That is also a sublime felicity.

He who gains it receives a lot of wealth
Fails to get it and instead gets sorrow, it is also jewel.

Har kasiy keh beyaft dawlatiy ‘azim
Va an kasiy keh ne-yaft dard-i nayaft bas ast

May Allah not do it, but if one fails to attain, but still is not saddened for not receiving, and is not ashamed for not doing it, then he is disobedient and a rank ignoramus — he has gone out of the boundary of servitude.

> O our master! Give us mercy from you, and make our works easier (Rabbana! Atina min ladunka rahmatan, wa amrina rashada).[123]

Although the time, state and place are not granting me an opportunity to write even a little bit, still seeing your perfect desire and interest, I am compelled to write a few lines, and gave it to the hands of Kamaluddin Hussain. May Allah grant you the opportunity to practice like this. Amin! *Wa ’l-salamu ‘ala mani ’ttaba‘a ’l-huda.*[124]

1.18 BMaktub 3.18

To Mawlana Sayyid Mir Muhammad Nu’man
Praise be onto Allah the nurturer of the cosmos, at all times, and in all situations, in the time of pleasure and in the time of pain. (*Alhamdu li-’Lahi rabbi ’l-‘alamina*

[122] hadith

[123] Q.Kahf.10
[124] Q.TaHa.47

da'iman, wa 'ala kulli halin fi 'l-sarra'i 'l-sirat). Your blessed letter, along with the tributes, which you sent me, it has reached me. May Allah grant you a good compensation. You have written,

> The purpose of this journey has been a few difficult tasks, which were hard-to-do — those have been done. Remain hopeful.
>
> 1. The Quran says, *Therefore, verily, there is ease along with difficulty, there is ease along with difficulty (Fa-inna ma'a 'l-'usri yusra, inna ma'a 'l-'usri yusra).*[125]
> 2. Hazrat Ibn Abbas (RAD) has said, *Verily, one instance of pain would not predominate over two instances of straightness.*

What more would I write on my fearful state? Or how would I make the friends bitter? Despite this, I express my gratefulness for a hundred thousand times that even within such problems, Allah swt has kept me in sound health.

> Therefore, holy is that dhat swt, who has brought together two opposite things ().[126]

One day I was reading the Quran full of wisdom, and this ayat came,

> O the rasul of Allah, tell them: Your fathers, sons, brothers, wives, family-members, and all that wealth, which you have acquired, and all that business and trade, which you are worried of being harmed, and all those houses, which you are liking, if all these things are more liked by you than Allah, his rasul, fighting on his path, and following his path carefully, then wait for a few days, and let Allah come with his day of resurrection. Allah does not show the corrupt, or trouble-makers () guidance or the straight path.[127]

On reading this ayat, I felt like crying, and a lot of fear came to my mind. Then I looked at my state and saw that I am not attracted to any of theses things.[128] Even if all of these are destroyed, still then I would not consider any of these things, which are forbidden or disliked by the sharia, as permissible.

PS The rest of what I had to say is this,

A When the friends are in our companionship for the sake of Allah, in turn, what we should do is this that we look at them favorably, and we remain aware of their external and internal states. It says in a well-known hadith qudsi,

> O David! If you find anyone seeking me, make yourself into his servant.

Yes! You have been giving face-turnings towards the friends—-but from now on, give them even more face—turnings. Do not

[125] Q.Sharh/Inshirah.5-6

[126] Q

[127] Q

[128] e.g., fathers, sons, brothers, wives, family-members, etc.

support the habit of being neglectful or arrogant (). Instead, leave them aside.

B The maktub, which has been written on the matter of *aqrabiyat*, have you able to understand it? If you have understood it, well and good. However, if there is any confusion, then write to me specifying what you are confused about. What more would I write? From Allah swt, I am seeking from Allah swt your peace, good health, fixedness, standingness, and increase in your opportunities, and so that your ending is beautiful (Al-mas'ulu mina 'llahu subhanahu salamatukum, 'afiyatukum, wa thabatukum, wa istaqamatukum, wa mazidu tawfiqukum, wa husna 'aqibatukum). *Wa 'l-salam*

1.19 BMaktub 3.19

To Mawlana Sayyid Mir Muhammad Nu'man
Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi rabbi 'l-'alamina fi 'l-sarra'i wa darra'i wa fi 'l-'afiyati wa bala'i. Fi'lu 'l-hakimi jalla sultanahu, la yakhlu 'an hikmatin, wa maslahatin la'alla 'llaha sub-hanahu yuridu bihi 'l-salaha. Wa 'asa an takrahu shay'an wa huwa khairun lakum wa 'asa an tuhibbu shay'an, wa huwa sharru lakum, wa 'llahu ya'lamu wa antum la ya'lamun.*[129]

The job of the sage is nothing but to rectify with wisdom (hikmat-i muslihat). Maybe Allah desires purification and good by that.

> Maybe you are hating something although it is good for you, and you are liking something although it is bad for you. Allah is aware of everything, while you are not aware (Wa 'asa an takrahu shay'an wa huwa khayrun lakum, wa 'asa an tuhibbu shay'an wa huwa sharrrun lakum, wa 'llahu ya'lamu. wa antum la ta'lamun).[130]

Therefore, Take up patience when he tests (bala) us, and become well-pleased onto the divine decree, and remain steadfast onto worshiping him, and abstain from sinful acts

1. We all belong to Allah, and we all would return to him (Inna li-'llahi wa inna ilaihi raji'un).[131]

2. All the travails that come upon you, they are your hands, which have earned them, and at the same time, he swt has forgives plenty of sins.[132]

Therefore, you all return to Allah swt, and seek forgiveness from him swt. Seek Allah's forgiveness and wellness () for what your two hands have earned. Because Allah is forgiving, he loves to forgive. Strive hard to save yourself from problems, Because with whom it is impossible to contest (), going away from it is the custom of the prophets (AS). However, we are always hale and hearty within problems, and for this reason, we are expressing gratitude.

[129] Q.Baqara.216

[130] Q.Baqara.216

[131] Q

[132] Q

You should try to save yourself from problems as much as possible. Because contesting with that, for which any context is beyond one's ability, it is the sunna or habit of rule of the prophets to move away, or do hijrat or emigration from that. Although even in problems, we are well. For this we are expressing gratitude and (???).

Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.[133] *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda. Wa 'ltazama 'l-mutaba'ata 'l-mustafa. 'alaihi wa 'ala jami'i 'l-ikhwanihi mina 'l-anbiya'i kiramiwa 'l-mala'ikati 'l-'izami, al-salawatu wa 'l-taslimatu atammuha wa akmaluha. Wa 'l-salam.*

1.20 BMaktub 3.20

To Mawlana Amanullah
Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Aspire high

The letter from brother Shaykh Amanullah came. And what you wrote on your states and ecstasies (ahwal, mawajid) came to light. I was hoping that your would get even higher honor. Anyway, whatever Allah T gives, you should accept it with adab gracefully. And ask with humility (tadarru'), lowliness (zariy), solicitousness (iltija), and brokenness (inkisar).

And you should seek more (talab-i ziyadati), and ask he (SWT) to make you arrive onto the station above (wusul-i maqam-i fawqa). You should take up observing the rules of the sharia (atiyan-i ahkam-i sharia). The touchstone to make sure that your states (misdaq-i ahwal-i) are true is that you stand firm (istiqamat) on the sharia. The dream (waqi'a) you wrote about, it took place in the world of images ('alam-i mithal). Its interpretation (ta'bir) is near interaction (nazdik bemu'amala). All the matters goes back to he (SWT) (Wa 'l-amru ila 'llahi subhanahu).

I am elated that you aspire highly. Praise the exalted Allah (Hamdan li-'llahi subhanahu)! It is the result of being in our companionship for a long time. Do not get pacified by walnuts and raisins as children do. *Verily Allah love those who aspire high (Inna 'llaha subhanahu yuhibbu 'l-ma'aliya 'l-himami).*[134]

All bliss comes from own pir

Regarding Hafiz Mahdi 'Ali, you have written on Hazrat Isa ('alaihi 'l-salam) giving him bayat. Yes! The said hafiz has a strong transmission (munasabat-i besiyar) from our tariqa. Although it should be noted that felicity[135], whatever form (surat) that comes from, surely that should be held to be coming from one's own pir.

This is one place where the seekers slip— you should keep it in your mind — so that our archenemy Iblis does not get a chance to put us into trouble. You may have heard it, *He who is in one place, he is in every place, and he who is every place, he is in no place.* Convey my dua to Hafiz. *Wa 'l-salam.*

[133] Q.TaHa.47

[134] Quran

[135] *dawlat* but from the context, it must mean energy or effusion (faydh)

1.21 BMaktub 3.21

To Mawlana Sayyid Mir Muhammad Nu'man
Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi 'ala 'ibadihillazi 'stafa*)

Shadow-derived things

If the shadow-derived things are not things according to their own essences (mahiyat), instead they remain standing by the essences of their own prototypes ()mahiyat-i asl-i khod), then the pronouns such as *he, you, I*, those would point towards their prototypes. Then some bad attributes, which are not appropriate for that prototype, how would it be true that those attributes would be relegated onto the prototype by those pronouns? E.g., I am the one who eats, or I am sleeping.

Answer: You may learn that although truly the shadow stands by its own prototype, still it remains fixed (th-b-t). Therefore, its shadow-derived fixedness (thubut-i zilliyat-i uw)[136] always stands forever (dawam, baqa)— although it is in the degree of sensation and reflection (martaba-i hiss, khiyal). This hadith is a witness to it,

> You are created forever (Khuliqtum li-'l-abadiy).[137]

Therefore, it is indeed proper to relegate those bad attributes onto the pronouns as shadows. On every degree of wujud, the rulings are different. He who loses (gom) himself[138] in Allah, he is not Allah.

[136]properties
[137]hadith
[138]i.e., realizes hulul

Excellence of the renunciates

Question: That sacred hadith, which talks on the excellence of the honored zahids, i.e., renunciates, what does it mean?[139]

Answer: Its literal meaning is clear, *It is not far away from the mercy and grace of Khodawand swt that he swt gives some people superior things and elect things (fada'il, khasa'is), and grants them that degrees and levels of progress, and as the result, they defeat the rest, and so they become the cause of mental anguish (ghibtah namayand) for the rest.* You are hesitating on the question, *Would accounts (hisab) be taken for those zahids or not*? There is no reason to hesitate. Because many of the ummats of the best of men Muhammad (SLM) would indeed go to paradise without any accounting. E.g., it comes in the hadith, *Seventy thousand people from my ummat would go to paradise without any accounting (biy-hisab).* It was asked, *O the rasul of Allah (SLM), who are they*? He (SLM) answered, *Who refuse to brand their bodies, or recite magic spells, and instead put their trust onto their nurturer (SWT).* Now there is a deep mystery here, which would be improper to disclose. Because there would be no room for it in their knowledge. If we have the opportunity to meet again, do remind me. I could say something verbally. There is a short description of it in a maktub of Volume 2.[140] If you can, do refer to it. I suspect you might have seen it.

Question 2: Can the knowledge of Haqq swt comprehend the haqiqat of his own dhat (kunh-i dhat-i khod)? And if it can, would it be necessarily the end (tanahiy)?

[139]quote that hadith
[140]Vol 2, maktub???

Answer: You may learn that knowledge comes in two types.

1. acquired knowledge (‘ilm-i husuli)
2. presence-derived knowledge (‘ilm-i huduri).

By acquired knowledge (‘ilm-i husuli), it is impossible to relate to the haqiqat (kunh) of the Necessary dhat swt, for that would necessitate encompassment and ending (ihata, tanahiy).[141] On the other hand, it is permitted that his presence-derived knowledge relates to the haqiqat (kunh) of his dhat (SWT). Because that does not necessitate any ending (tanahiy). *Wa ’l-salam.*

1.22 BMaktub 3.22

To Mulla Maqsud ‘Ali Tabrizi
Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-’llahi wa salamun ‘ala ‘ibadihi ’llazina ’stafa*).

Associators are not unclean

O beloved! I could not fathom what is your intention behind sending the *Tafsir-i Hussaini*? The mufassir has explained that noble verse commensurate to the opinion of the Hanafi imams — they have interpreted filthiness of sharing a partner with Allah (najasat-i shirk) to mean filthiness of the batin and dishonest beliefs (khubth-batin, su’-i i‘tiqad). Next, you wrote,

> They fail to avoid unclean things (ijtinab az najasat).

This, however, is present with every Muslim. So you cannot distinguish common Muslims with infidels by this. If failure to refrain from filthy things, it is the cause of the filthiness of that person. However, there is no narrowness in Islam. It is narrated by Hazrat Ibn ‘Abbas (RAD),

> The associators (mushrik) are filthy like dogs.

This type of common narrations are there from many masters. This may be interpreted and analyzed in a different way. How would they be filthy personally? After all, the rasul (SLM) ate in the homes of the Jews, and made ablution (wudhu) with the container of the associators. Hazrat ‘Umar Faruq (RAD) also made ablution by the water from the pitcher of a Christian woman.

Tafsir: Indeed the associators are filthy

Question: The verse, *It is not but that the associators are filthy (n-j-s)*, it may be a verse, which came down later, while those practices were done before,[142] and in that case, the allowance made by those verses has been abrogated (mansukh).[143]

Answer:

1. Definitiveness Here the word *maybe* is not enough. An incontrovertible proof for that ayat to have been reveled later is needed—only then the claim of abrogation could be true. Because it is the protester () who needs proof. And even if it could be accepted that that ayat came down later,

[141] i.e., that knowledge would encompass and completely understand him swt

[142] revelation of that ayat

[143] by that ayat

still that does not establish that[144] being haram, instead that filthiness should be interpreted to refer to their batins. Because it is narrated that

> No prophet would do such an act, which reaches the degree of haram, or finally becomes haram, in his sharia or in any other prophet's sharia, even though that act was permitted (ja'iz) at that prophet's time.[145]

E.g., wine, although it used to be permissible before, and only later it became haram, still no prophet (AS) drank it. Therefore, if that the mushriks are unclean, it was established later,[146] and instead they are personally filthy like dogs etc., then he (SLM) who is the beloved of the nurturer of cosmos (mahbub-i rabbi 'l-alamin), and master of the religion (), (SLM) he would never touch their containers, let alone eat or drink their food or drinks. He who is personally unclean, he would always be filthy indeed. It could never be permissible be it earlier or later. Therefore, if the associators are personally filthy, then they would have been filthy from the beginning, and the rasul (SLM) would have treated them such way from the beginning. However, when this is not true, then this is not that either.

2. Obstacles In the religion of Islam, obstacles and narrowness are predetermined. After all, you are well-aware that if they are established to be personally unclean, then how much narrowness and obstacle would be awarded to the common Muslims? — It is redundant to say that. One should give gratitude to the Hanafi imams. They have given so much respite to the Muslims, and saved them from haram acts.[147] It is not that one should give blame to them, and count their beautiful attributes as darkness.[148] There is no room to blame the mujtahids. Because even their mistakes carry one measure of reward. And even the followers of the mistake would be saved.

Food drink of associators That faction, which believes that food and drinks of the infidels to be haram, it is practically impossible even for them to be preserved from those p— especially in this land of India where this is a great danger. When this practice is practiced by many, then it is better to give a relaxed response (??? fatwa) to this in the easy method () — regardless of whether conforms to one's own school of law or not, or whichever Imam does it conform to. Allah swt has said,

1. Allah desires straightness for you, and does not desire hardness.[149]

2. Allah desires less () for you, and man has been created as weak in mind.[150]

1. To cast the creation of Allah into narrowness and to give them pain, those practices are haram, and contrary to the good-pleasure of Allah. For this reason, on many matters where Imam

[144] eating or drinking from the associators

[145] hadith

[146] to when the prophets (AS) ate or drank from the associators

[147] One should think about it, and try to understand it

[148] Is it fair for us to do that? c.f. Aftabi

[149] Q

[150] Q

Shafi'i has been narrow, the ulama of the Shafi'i school, they give responsa according to the Hanafi school, so that it is easy for the creation of Allah. E.g., according to Imam Shafi'i, zakat, sadaqa, fitra—these must be distributed to all of the classes of recipients However, a single class, namely the ??? of the hearts (mu'allafatu 'l-qulub) is rare to find in this age. Therefore, the Shaf'i ulama, have given this response according to the Hanafi school, and said that it would be enough to give to any of those classes.

2. Moreover, if the mushriks are personally unclean, then even after finding iman, they would not be clean even after finding iman. Consequently, it is now known that it is due to the turbidity of belief that they are unclean, and it is possible that that uncleanness sets down, and is limited to the batin.

Therefore, it is learned that their uncleanness comes from the turbidity of their faith, and so it is possible for that[151] to go away. And that is localized in the heart, which is the locus of faith (). The uncleanness of batin does not contest the external cleanness () — is is something that everyone from children to adults are aware of. THe abovementioned beautiful arrangement (), i.e., It is not but that the mushrik are unclean (), by it the news of their state has been given. It has no relationship with making abrogated or being abrogathed (nasikh, mansukh), Because to cancel (radd), newly-arrived () speech is needed,[152] not descriptive () speech, or speech giving news (). Therefore, it should be that the mushrik are always unclean.[153] However, this uncleanness refers to the uncleanness of their faith () instead. Therefore, there is no contradiction in the proofs and evidences. And touching them is not forbidden at all.

That day I was reading that ayat,

> Those who have been given books, their food is halal for you (Wa ta'amu 'llazina uwtu 'l-kitaba hillun lakum).[154]

Then you commented on it,

> Here *food* refers to wheat, seeds and pulses (gandam, nukhud, 'ads).

If people of language and literature like then what objection is there? Still, you should be just (insaf), My purpose behind making this long discussion is this,

> You should treat the common people compassionately, and refrain from ruling that they are generally () unclean. And when the Muslims have no alternative but to interact with the infidels, then you should not rule those[155] to be unclean. And do not forbid the common Muslims from the food of those interacting Muslims holding those interacting ones as unclean by assumption ().

[151] uncleanness of the associators

[152] i.e., speech denoting positive instruction or prohibition

[153] if that ayat is taken literally

[154] Q.Ma'idah.5

[155] interacting Muslims

You should not hold it to be caution to refrain from the common people for this reason. In this context, not employing caution is caution indeed. What more pain would i give you.

> I said just a little lest you get hurt
> Else there was a lot to say
>
> Andakiy resh to goftam ghamm-i del parsidam
> Keh del azardeh shoiy varneh sokhn besiyar ast

Wa 'l-salam.

1.23 Maktub 3.23

To Khwaja Ibrahim Kubadiyaniy
Al-hamdu li-'llahi 'llaziy an'ama 'alaina wa hadaina ila 'l-islami, wa ja'alna min ummati muhammadin), *wa 'ala alihi 'l-salawatu wa 'l-salam.*

Prophets: Mercy to creation

The prophets (AS) are mercy to the inhabitants of the world (). It is through their intermediation-act of the dispatch of these masters that Hazrat Haqq swt

1. gave us, who are imperfect in intelligence and short in perception (beh ma naqis-i 'uqalan, qasir-i idrakan), the news of his (SWT) own dhat and attributes, and

2. according to the measure of our low level of intelligence, gave us the hint of the perfection of his swt dhat and attributes, and

3. distinguished the things which he swt likes, from the things he does not like, and

4. separated and distinguished those things which benefits us, those from the things which harms us— both with respect to this world, and with respect to the last world.

If these great men were not the intermediaries, then our human knowledge and intelligence would have been unable to prove the existence of the creator, and unable to perceive his swt perfections. The earlier philosophers, who used to imagine themselves as high-level wise men, they would have been unable to establish the existence of the creator, and perceive his perfections. The earlier philosophers, who used to consider themselves high-level wise men, they did not admit that there was a creator, and due to the shortness of their knowledge, relegated the things onto the passing of aeons. Nimrod, who was the ruler () of the whole world, it is well-known that he used to dispute with Hazrat Abraham (AS) on the existence of the creator of the heavens and the land, it is mentioned even in the generous Quran.

1. The luckless Pharaoh said,

   > Except myself, I do not know of any other object of worship for you ().[156]

2. Addresing Hazrat Moses (AS), he said,

   > If you make any other object of worship apart from me,

[156] Q

> I would put you into prison ().[157]

3. That luckless one[158] also said to his vizier Haman,

> O Haman! Build me a tall skyscraper, onto which I can climb, and search for the object of worship of Hazrat Moses (AS). Indeed I am estimating him to be a liar.[159]

In summary, knowledge () is unable to estimate this felicity.[160] And without the prophets pointing out the path, the path of arrival onto that house of felicity,[161] it is hard to find.

Faylasuf

Throughout the age, when the calling of the became widespread on the expanse () of the world, and their kalima of tawhid was raised, then those morons, who used to hesitate on the matter of existence of the creator, they came to realize the defect of their position, and straightway admitted the existence of Haqq swt, and relegated the things onto him swt. Indeed, they took this[162] from the light of the prophets (AS). And it is this felicity,[163] which has been taken them from the dining table of theirs,[164] — it is this, which has been made to actualize into action. May salawat and salam fall onto the prophets until the day of resurrection, instead until the end of eternity. Whatever speech that is heard, which have come to us via the teachings of the prophets (AS), e.g., existence of the attributes of perfection of the Necessary dhat swt, dispatch of the prophets (AS), , sinlessness of the angels, resurrection on the day of the mustering, existence of the paradise and hell, and the ever-abiding () pain and torture (), and pleasure and peace in there, and all of the rest of the matters described in the sharia — intellect (‘aql) is incapable of perceiving those. Only by hearing from these masters, intellect is able to prove those— but without that, intellect is unable to establish that. The range of knowledge is outside and higher than the range of perception,[165]. And in that same way, the range of prophethood, is far higher and wider () than the range of knowledge. That what is not perceived via knowledge, that may be perceived via prophethood.

To realize his swt marifat, he who establishes the method of intellect (???), truly he denies the prophetic method, and opposes the axiomatic truth. Therefore, we have no alternative but the existence of the prophets (AS). That way thee prophets (AS) instructs us towards expressing gratefulness to the giver of bliss (SWT). And they (AS) could reveal the high honor of the master who gives us the bliss — a honoring which relates to the faith and practice () — having learned its method from Allah. Because the method of honoring Allah, if that method is not taken from him swt, it

[157] Q

[158] Nimrod, in the era of Hazrat Ibrahim (AS)

[159] Q

[160] i.e., establishing the existence of the creator, c.f., Aftabi

[161] of tawhid, c.f., Aftabi

[162] newfound knowledge of theirs

[163] newfound knowledge

[164] prophets’(AS)

[165] i.e., what cannot be realized via perception, that may be perceived via knowledge

is not appropriate for expressing gratefulness to him swt. Because human power () is not capable of it.[166] Instead, in many cases, those[167] imagine dishonor as honor, and while trying to express gratefulness, they start blaming instead. Finding the method of honoring Allah from him swt, it depends on prophethood, and that method could be found only within the message () of the prophets (AS). The inspiration (ilham) of the walis, it is collected from the light of prophethood, and it originates from the effusion and baraka of following them (AS). In these matters, if knowledge were enough, then the Greek philosophers—who made knowledge into their guide— they would not fallen in the vast expanse of misguidance (), and instead would have received more marifat than the others. Quite the contrary, on the matter of the dhat and attributes swt, they are more ignorant than the rest. They conceive Allah as *without a job (biy-kar).* And except one single thing, which acts in an obligated manner (), instead of autonomously (),[168] they do not relate to or relegate anything onto Allah. Instead, they

1. have defined the thing called the *active intellect* in their own idea, and

2. a) have turned their faces away from creator of the heavens and the earth, and instead

   b) have related the creation of daily chores onto that,[169] and

3. a) refraining him swt, who is the true does of acts (), from creating the attributes of the act (), instead

   b) they have recognized those[170] as the actions () of the thing they built themselves,[171]

To them, actions are made by nearby acts (???), They do not know if by far-away acts (), actions () are made. And due to their ignorance, they hold that not knowing that the things depend onto Allah, as the perfection () of Allah, and instead they consider it honor[172] to remain jobless (biy-kar). On the other hand, truly, Allah has qualified hinmself as the creator of the heavens and the earth,[173] and has eulogized himself as nurturer of the east and the west,[174] In their baseless knowledge, these morons do not relegate any need onto Allah, and refuse to lower their heads before him swt. In their trials and travails, they face-turn towards the active intellect instead. And it is from him that they seek to fulfill their needs. And they relegate the jobs onto him swt. Instead, they hold that the even active intellect does those deeds due to obligation, instead of autonomously.Therefore, seeking one's needs from that, it is not what an intelligent man does. *Verily, the infidels have no overlord ().*[175] What power does the active intellect

[166] i.e., discovering that method

[167] ordinary humans

[168] namely, the act of creating the active intellect (‘aql-i fa‘al)

[169] active intellect

[170] attributes of the act

[171] built in their own false conception, i.e., actions of the active intellect (‘aql-i fa‘al)

[172] for Allah swt

[173] Khalaqa 'l-samawati wa 'l-ardi

[174] c.f., Quran, Rahman, *Rabbu'l mashrikain wa 'l-maghribain*

[175] Q

has that he can do () the actions ()? Or bear () the problems put onto it?[176] *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*[177] *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda. Wa 'ltazama 'l-mutaba'ata 'l-mustafa. 'alaihi wa 'ala jami'i 'l-ikhwanihi mina 'l-anbiya'i kiramiwa 'l-mala'ikati 'l-'izami, al-salawatu wa 'l-taslimatu atammuha wa akmaluha. Wa 'l-salam.*

1.24 BMaktub 3.24

To Mulla Muhammad Murad Kashmi, servant of Mir Muhammad Nu'man
Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Greatness of companions

Allah (S) said,

> Muhammad is the rasul of Allah, and the ones who are with him are tough on the unbelievers, but compassionate to one another. One sees them bowing and prostrating, seeking bounty from Allah, and his good-pleasure. There are marks on their faces from prostration. Their similitude are in the Torah and in the Injil. They are like plants (), they bloom slowly and raise their heads, and then stand firmly on their trunks—and by that, the infidels are angered. Those who have attained iman, and have done good deeds, Allah has pledged to grant them forgiveness, and a magnificent compensation. (*Muhammadun rasulu 'llahi, wa 'llazina ma'ahu ashidda'u 'alal kuffari, ruhama'u bainahim, tarahum rikka'an sujjadan yabtaghuna fadlan mina 'llahi wa ridwanan, simahum fi wujuhihim min athari 'l-sujudi, dhalika mathaluhum fi 'l-tawrati, wa mathaluhum fi 'l-injili, kazar'in akhraja shat'ahu fa-azarahu fa-'staghlaza fa 'stawa fa-'stawa 'ala suqihi yu'jibu 'l-zurra'a, li-yaghiza bihumu 'l-kuffara, wa 'ada 'llazina amanu wa 'amilu 'l-salihati minhum maghfiratan wa ajran 'azima*)[178].

In this holy ayat, by the perfect love and compassion that the best of men (SLM) and the companions held for one another, Allah is praising them.[179]

[176] The Mujaddid continues his diatribe against the faylasuf, which for now, I am omitting because this issue is irrelevant for today, and also for brevity. Insha' 'llah I would do it later —IAM

[177] Q.TaHa.47

[178] Quran.Fath.48.29

[179] The rest of the maktub contains praise for the companions, which has been omitted for brevity, in this first edition

Chapter 2

Maktubs 3.25—3.57

2.1 BMaktub 3.25

To Mulla Tahir
Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Beginners chant zikr

For the beginning (*mubtadiy*) students on this path, there is no alternative to chanting zikr. Because it is on the repetition (*takrar*) of zikr that his progress (*taraqqi*) depends. However, the precondition (*shart*) is that that zikr must be taken from a shaykh who is perfect in bringing others to perfection (*shaykh-i kamil-i mukammil*). Had the zikr been without this precondition, then possibly it could have been a daily practice of the "(ordinary) pious" (*awrad-i abrar*), the result of which would be obtaining merits (*thawab*), though not the degree of nearness (*daraja'i qurb*) that is connected to the near ones (*muqarraban-i ta'alluq darad*).

We said, *Maybe it would be part of the daily practice of the ordinary pious (*az qabil-i awrad-i abrar bud*)* only because it is possible (*ja'iz*) that by the grace of he (SWT) , the student is nurtured (*tarbiyat*)[1] and in many cases even without any intermediation,[2] repetition (*takrar*) of the zikr puts him among the near ones (*muqarraban*). Even that, it is possible that[3] without the repetition of zikr, he (SWT) honors him with the levels of nearness, and makes him a friend of he (SWT) . This precondition[4] refer to the general rule only, as it is the wisdom and the way of acting (*bar wafaq-i hikmat wa 'adat*) of he (SWT).[5]

Advanced saliks recite

Next,[6] by the grace of he (SWT), the interaction that depended on zikr is completed (*mu'amala' be-dhikr abasteh bud tamam shud*). And the[7] is freed from the captivation of his own passions (*az gereftari-i hawa'-i khod khalasi moyassar gard*). And

[1] directly
[2] of any shaykh, and instead only by the student's
[3] even
[4] of having a pir, or even chanting the zikr at all
[5] to have such an intermediation
[6] i.e. in the advanced level
[7] salik

the (instigating) soul (*nafs-i*[8]) becomes peaceful (*itminan*). At that point, zikr no longer makes one progress (*taraqqi az dhikr goftan hasil namishod*) and instead zikr becomes equivalent to[9] the *wird*, i.e. daily routine of the ordinary pious (*awrad-i abrar*). In that homestead,[10] the levels of nearness (*maratib-i qurb*) are[11] through recitation of the Quran, and performing salat with long recitations in it. Initially, that[12] that was possible via chanting zikr, in this[13] time, it becomes possible via recitation of the Quran, especially that[14] which is recited within the salat.

In summary, at this time,[15], zikr[16] realizes the properties of recitation (*dhikr hukm-i tilawat paida mikand*)[17]. On the other hand, initially,[18] used to be the equivalent of the daily practice (*wird*) of the ordinary pious (*keh dar awwal az qabil-i awrad-i abrar budeh*)[19]. In the initial and middle levels (*keh dar ibtida' wa tawassut az muqarribat budeh*), zikr used to bring the salik to nearness. However,[20], it is recitation that brings the salik to nearness (*tilawat hukm-i dhikr paida kardeh*)

What is surprising at this time is that if that zikr is repeated (*takrar*) with the beginning as in the recitation of the Quran i.e. the recitation is begun with the *seeking of refuge*[21], as it should be done according to the rules of recitation of the Quran, then then the progress that is attained via recitation, that same progress is attained via zikr. However, if the zikr is not started as per that rule, then it becomes similar to the pious acts of the[22] pious merely.

Every pious practice has its place, and season. If it is done in that season, then it becomes beautiful and elegant (*husn, malahat*). But if it is not done in season, then it becomes defective. even it is a pious act. In salat, if one recites Sura Fatiha in the time of *tashah-hud*, then it would be a mistake, even when it is the mother of the book (*ummu 'l-kitab*). Therefore, pir is essential[23] on this path, and his teaching is also most valuable. And[24], *without it, all effort is in vain (*Wa bidunihi khartu 'l-qatadi*).* As a master said,

> As long as your eyesight is defective
> your foremost object of worship is the pir
>
> Az an ruwyi keh chashm-i tast ahwal
> ma'bud to pir tast awwal

Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.[25]

[8] ammara'
[9] merely
[10] of advanced levels
[11] climbed
[12] progress in nearness
[13] later
[14] recitation
[15] in the advanced level
[16] for the salik
[17] for non-saliks, i.e. now the saliks would get merits through chanting zikr, but it would not bring them to nearness as it used to bring before
[18] it was recitation that
[19] i.e. both recitation and *wird* bring merits to the ordinary pious, but they would not bring them to nearness
[20] now on the advanced level
[21] *a'udhubi 'llahi mina 'l-shaytani 'l-rajim*
[22] ordinary
[23] to journey
[24] a competent pir
[25] Q.TaHa.47

2.2 Maktub 3.26

Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).[26]

Withness/Final ascent

Man cannot become the Haqq (SWT), but by His grace, he is never separated (*juda'*) from Him. *Whomever he loves, he is with him.*[27] Everything has realized the relationship of *withness* with the Haqq (SWT)[28] but this *withness* that grows (*nashi'*) from that *love (*hubb*)*, is something else. Until it[29] is found, no one will understand anything about this withness (*ma'iyat*). Just as[30] love has different levels, in the same way that withness has also different levels in the same way.

This very withness[31] is that withness through which one purifies oneself from the shadows (*zilliyat*)[32]. And this very withness is the medium through which one may realize an effacement (*idmihlal*) in everything[33,34]. This very withness is that withness that takes away (*muzil*) man's servanthood (*riqqiyat*)[35] the slightest slack in that slave hood disappears and vanishes (*muzil-i riqqiyat ast va mushabbat-i hurumiyat*[36] *dar iyn 'abdiyat*). This withness is that withness which silences I-ness. (*ana'iyat*) Instead, it negates I-ness on the levels of perfection.[37,38]

You may learn that it is as common ('am) withness that Allah swt has said that he swt is with them. E.g., *And he is with you (Wa huwa ma'akum)*,[39] On the other hand, on the elect withness, it comes in the hadith, *Man is with him, whom he loves (Al-mar'u ma'a man ahabba.*[40] According to this hadith, due to that love, they[41] are with him swt. Therefore, there are a lot of differences between these two withness. Because in this elect withness, from both the sides, withness is present. On the other hand, common withness is only from the side of Allah. Therefore in that,[42] despite having received, one is necessarily deprived (hirman) in both reality and finding ('ain, wajdan).

Woe to me for the excess that I

[26] I am omitting this first section where he (QS) discussed attributes (SWT). I IAM believe that it has been superseded, and made mansukh, by his later unveilings. And those contradict thise section, and instead show that the attributes lack any external existence—coming in line with Ibn Arabi, and the normative mutakallimun

[27] Akbarian school said that divine act(s) self-disclose into human acts. Please see SPK, 208-209

[28] in some way

[29] love

[30] that

[31] i.e., the withness that comes from love

[32] by realizing a complete *fana fillah* or annihilation in the ultimate prototype (*asl*) who is Allah

[33] 1. state where the sufi effaces all created things from his mind as he has attained a complete absorption in Allah or *fana fiLlah.*

[34] c.f., Mohammad Mamunur Rashid, *Islami Biswas* (Serhind Prakashan,1998), p. 14
2. complete *fana fi-'llah*, Cf. Aftabi notes

[35] to someone other than Allah. Even that, man's slavehood to Allah also becomes perfect and he becomes wholly committed to Him, such that

[36] ast

[37] i.e., brings him to perfection

[38] A 3.26, 67.7-12

[39] Q.Hadid.4

[40] hadith

[41] slaves who love Allah

[42] common withness

have done to Allah (Ya hasratan ‘ala ma qarratat fi janbi-’llah)![43]

Yes! The entire world is the shadow of the attributes (SWT), and has attained existence and permanence via those attributes. Still the person who loves the holy dhat swt, via the medium () of that holy dhat swt, he is with () Allah, and he

1. ascends from his prototypal attributes () via an unqualified progress (), and
2. crosses that prototype, and ultimately gets brought together () with the prototype of the prototypes ().

However, that union (() if unqualified.

If one fails to progress beyond the prototype, what benefit does one get by coming to this world? And what need is there for that love?[44] And what is the need for love (mahabbat). He is always united () with his own prototype, And the shadow-derived union is always present/standing for him. The primary task is this: Make one’s own prototype into a stair like the shadow is (), and ascend via the wings of love (). Not everyone can realize this ascent. Crossing one’s own self, from the self go above, it is not contained in the knowledge and thought of the sages (). Even that, I guess that maybe only one individual among thousands of sufis realizes this felicity, and has this mystery manifested to him.

A thousand mysteries are here
Learn: Finer than head of a hair
To realize it — it is indeed hard
Shaving hair cannot make you a qalandar‘

Hazar nukteh bariktar z mu iynja ast
Neh har keh sirr betarashad qalandari danad

Sayr

Question: Is this sayr afaqi or anfusi? It is neither afaqi nor anfusi. Because afaq or anfus refers to the outside or the inside () , while this above-mentioned matter is beyond entrance or exiting (). However, it is impossible and forbidden for the people of thinking (). However, when the sought thing is pure from entering or existing (), then the relationship, which is created with that,[45] then that[46] is also pure from entering or exiting. Despite such commotion and fineness () being present in this sayr, still those who make this sayr, and possess its proper knowledge, this is as clear and known () as the sayr or journey from Delhi to Agra. And each waystation is known distinct from the others.

Warning

Yes! This entire world is the shadow of the attributes (SWT), and attributes are the shadows of the prototype (dhat). However, there are many degrees and levels ()Each of these is a curtain and veil () of the sought thing. You may have heard the hadith,

[43] Q.Ma’ida
[44] towards the dhat swt
[45] sought thing
[46] relationship

> Verily for Allah, there are seventy thousand veils of light and darkness ().[47]

Therefore, until all the veils are pierced, it[48] is not freed of reflections. In this context, piercing of the veil refers to *apparent () piercing.*[49] At the end of this hadith, it is mentioned that the veil is never pierced, however that refers to haqiqi piercing, which is forbidden. On the other hand, when unqualified withness is realized, then that[50] becomes comparable to haqiqi piercing. It is as if there is a separation, still there is none.[51] Because their withness is present. Therefore, those shadows lack the strength to be the covering. O our nurturer! Complete the lights for us. And forgive us. You are all-powerful. *Alhamdu li-'llahi rabbi 'l-'alamina wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina wa 'alaihim wa 'ala alihi al-tahirina ajma'ina.*

2.3 BMaktub 3.27

To Mulla 'Ali Kashmiri

Man: Purpose

Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). Man should have no purpose (marad) or object of seeking (matlab) but his master (swt). I.e., he should desire nothing but what the master desires. If such a thing does not happen, then he goes out of the boundaries of servitude. And throws his feet out of the tie of slavery. That slave who is captivated by his own desires, and maddened by his caprices, indeed he is the slave of his nafs, and immersed in the worship of the accursed Satan. The above-mentioned felicity[52] has been relegated onto those who realize the elect (khassa) walayat. And that, in turn, depends on realizing complete fana and baqa.

Desire in perfect ones

Question: Often, desire is seen in perfect men as well, and they also hope to attain their purposes. The prince of the prophets, and the king of the walis, the rasul (SLM) liked cooling and sweet food. And he (SLM) used to long for, and have a complete desire to give his ummat guidance, which is mentioned in the Generous Quran. What is the reason behind the presence of such a desire (bayast) in him?

Answer A Some desires emerge from man's innate nature (tab'iyat). As long as his human nature remains, those desires also remain. In the summer, everyone longs for cooling food, and warming food in the winter. Such desires do not oppose slavery, neither do those cause their nafses to become captivated. Because normally needed things are outside the circle of proscription (taklif), and outside the caprices of the instigating nafs. The desire of the nafs is to

[47] hadith

[48] sought thing, i.e., Allah swt

[49] though not haqiqi piercing

[50] apparent piercing

[51] Although there is a separation, it is incapable of being a barrier. E.g., spectacles, c.f., Aftabi

[52] i.e., the God-realized salik seeks nothing but the master swt

take too much mubah things, or to take suspicious or haram things, but on the other hand, needed things do not relate to the instigating nafs. Consequently, the origin of the captivation and the bad deeds is the worthless (fuduli) deeds. Because the excess of worthless deeds are like the neighbor of haram. By the instigation of Satan, if one raises one's feet, one is cast into haram unwillingly. Therefore, one should consider it enough to take only the needed mubah things. Because if one slips one's feet there, one would fall into excessive mubah deeds. However, if one remains within excessive mubah deeds, then if one slips one's feet, and that feet goes out, one would certainly fall into haram.

Point 2: ??? Again, there are many desires, which come from the outside. However, that person himself is passion-less (). That passion of the outside, maybe it comes from the Rahmsn. who casts the desire of the good, honest, and auspicious () into the heart.

> Verily, from the side of Allah, there are angels to cast good advice into the heart, for every faithful. (???)

Or that desire from the outside would be the machination of Satan, from the outside, who casts enmity, evil, etc., into the heart.

> Pledges and gives hope.[53]

Answer B One day, in the days I was staying in this fort, I, after discharging the duty of the morning salat, according to the practice of this tariqa, I was sitting in silence,[54] At that time, some meaningless desires came upon me, made me tasteless, and broke my concentration. After a while, by the grace of Allah, my mind found focus again. Then I came to the realization that those desires are going out piece by piece like the clouds, and made the house empty. Then I understood that these desires came from the outside, not from the heart (). If it did come from my inside, it would have been inconsistent with slavery. In summary, whatever corruption grows out of the batin, that is one's own illness. It is like lethal poison, and barrier to the station of slavery. On the other hand, all those corruptions, which come from the outside, Even though it may be cast by the Satan, still it is external illness, which goes away after only a little treatment, and protocols. Allah said,

> Verily the scheme and deception of Satan, they are weak ().[55]

It is our nafs, which is our source of danger, lethal enemy, and dishonest companion (). It is by the help from that[56] that the external enemy[57] overpowers us. That nafs-i ammarah, it is more unlettered () than everything, and it itself is its own enemy. At all times, it is ready to destroy itself, and its desire is to violate the orders and being disobedient to the merciful master, who is his overlord, and benefactor. Point: Satan, who is his mortal enemy, his desire is to follow that Satan.

You may learn that it is hard to distinguish between one's own (dhati) disease,

[53] Q

[54] i.e., meditating in muraqaba

[55] Q.

[56] nafs

[57] real Satan

and the external (ardi) disease. Let it not be that an incomplete man thinking himself to be perfect, imagines his internal (dakhili) corruption as the external (khariji) and gets sick. Out of this apprehension, I failed to gather the courage to write out the abovementioned mystery. And I felt that it is not good to divulge this. Even I had this suspicion for seventeen years, and I found my own internal (dhati) badness commingled with my external (ardi) badness. On the other hand, now-a-days, Hazrat Haqq swt has separated the badness from the goodness, and the internal disease from the external disease. Therefore, due to this, instead due to all his blessings, I am praising Allah, and and acknowledging his grace. A reason for divulging this mystery is this, so that due to some reason, let no idiot misidentifies a perfect man as imperfect due to that man's external desires, and as the result, remains deprived from his effusion and baraka. Noticing such attributes and desires within the the prophets (AS), the infidels have been deprived from the effusion and baraka or felicity of bringing iman onto the prophets (AS). The exclaimed,

> What! Man would show us the way? Therefore, they denied ().[58]

Free choice

Can you explain what you had said before,

> After the arif's desires and passions () go away, Allah makes him possess free choice (ikhtiyar) again.

[58] Q

Allah willing, its detailed clarification would be made elsewhere. Time is not cooperating now. Salam to him who goes along the straight path, and firmly follows the Mustafa (SLM). May the best and most complete salawat, salam and baraka fall onto Mustafa and his noble progeny.

2.4 BMaktub 3.28

Sadaqa to dead

Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Incidents—Incident 1 One day, this thought arose in my mind that I give some sadaqa onto the departed spirits of a few dead relatives, Then it apperared to me that as soon as I made that intention, the spirits of those dead relatives become well-pleased and happy (). When the time of giving that sadaqa came, then I made the intention onto the holy spirit of Hazrat rasul (SLM), as it was my habit. Then I made intention onto the spirit of that dead man, and gave away. Then I could understand the dissatisfaction and mental anguish of that dead man. I became astonished by this incident. However, why was unhappy, I could not understand it. At the same time, I could also understand that due to this sadaqa, that dead man received plenty of merit and baraka. However, no good-pleasure appeared in him for this.

Incident 2 In the sane way, another day, I gave some cash as tribute (nazr) to the rasul (SLM), and at the same time, via

his (SLM) wasila, I included all the rest of the prophets (AS), in that tribute. In this also, I failed to detect the good-pleasure () of Hazrat Rasul (SLM).

Incident 3 In the same way, there were many instances when I recited salawat, and sent the merit to the spirits of the other prophets (SLM), but I failed to detect the good pleasure of the rasul (SLM). However, I know that if sadaqa is made to the spirit of someone, and all the other faithful ones are included with him, then everyone receive the full merit, him onto whom the intention has been made, his merit is not any less at all.

> Verily, your nurturer is forgiving in the all-embracing manner ().[59]

Therefore, if it happens in this way, what reason could be there to be dissatisfied? For a long time, I held this thought in my mind. By the grace of Allah, finally it was revealed that the reason behind dissatisfaction and mental anguish is this,

> If without including someone else in that sadaqa, it is given to some dead man, then that dead man, on his own behalf, takes that to the service of the rasul (SLM), and by it, the dead man receives much effusion and baraka. On the other hand, if the giver of the sadaqa makes the intention of the rasul (SLM) himself, then how would that dead man benefit? If another is included in the sadaqa, then the sadaqa would only be accepted.[60] and it is he who would receive the merit of that sadaqa. On the other hand, if someone else is not included, but the sadaqa gets accepted, that dead man would get the merit of that sadaqa, and additionally, he would get the effusion and baraka of offering a tribute to the service of the rasul (SLM), from himself (SLM). In the same way, whoever is made a partner, such a sort of relationship is established for him.

Therefore, if he[61] (SLM) is made a partner (sharik), he[62] gets only one measure of reward, and if he[63] (SLM) is not made a partner, he[64] receives two measures of reward. Because that dead man gives him[65] (SLM) that on his[66] own behalf.

???

Question: The answer to this question is also learnt: It is also known that if one goes to a master with some tribute, and does not include anyone else in that,[67] even if that[68] happens due to that master, in such a case,

1. Is it better to give him directly?
2. Or is it better to give him, having included the other?

[59] Q

[60] via the wasila of that dead man, which could be the rasul (SLM)

[61] rasul

[62] dead man

[63] rasul

[64] dead man

[65] rasul

[66] dead man's

[67] tribute

[68] refusal to include the other

Answer: Indeed, there is no doubt that it is better to give without including some one else in it. Then that master would give to his own brothers from his own behalf. Therefore, this is better. On the other hand, if that person does excess, and includes the other, then that is not right.

Companions

The progeny and the companions (RAD) of the rasul (SLM), they are like his family-members. Therefore, as the tufayli, if they could be included in that tribute, then it would be to his liking. It is well-known that if in the tributes to a great man, his peers are also included, then it would be contrary to adab and satisfaction (). On the other hand, if the servants of his court, they are included only for his sake, then he would like it. Because when the servant is honored, he himself is honored. Therefore, now it is learned that if the servants of his court, they are included only for him, then he would like it. Because when the servant is honored, it is he who is honored. Now it is learned that if some sadaqa is given sadaqa alone, that one is more well-pleased (), while on the other hand, if others are included as well in that giving, one is not that much well-pleased.

Intention for dead

However what one should do is this: When one makes an intention of giving a sadaqa to a dead man, first one should make the intention for a part of that to the service of the rasul (SLM), and then second, to that dead man. Because the claim of the rasul (SLM) is above and before the claim of any other. And if one does in this method, since by his (SLM) intermediation, that sadaqa carries a possibility of acceptance. I find that in some of the sadaqas, which is made with the intention being towards dead people, when a problem of intention (niyat) appears, there is no better method[69] than this: *Specify that sadaqa for the rasul (SLM), and include the dead man through his (SLM) intermediation (tufayl).* Then it may be hoped that via the wasila of the rasul (SLM), that would be accepted. The ulama says,

> Salawat—even if it is recited to show off (riya), even then it is accepted, and it reaches his (SLM) holy spirit, although the reciter of that salawat does not receive its merit.

Because while one receives the merit for a practice (‘aml) only when the intention is sound,[70], on the other hand, in the case of salawats, only a pretext is enough, because he (SLM) is the beloved of Allah.

This Quranic verse, *Onto you, the plenitude of the mercy of Allah is large (Wa laka fadlu ’llahi ‘alaika ‘azima)*[71] — it has been revealed on the rasul, *‘alaihi wa ‘ala alihi ’l-salawatu wa ’l-taslimatu, wa ‘ala jami‘i ’l-ikhwanihi ’l-kirami, mina ’l-anbiya’i wa ’l-mala’ikati ’l‘izami ila yawmi ’l-qiyamati.*

2.5 BMaktub 3.29

To Hazrat Mir Muhibbu’llah
Praise be onto Allah, and peace be onto his

[69] to resolve that problem
[70] as a general rule
[71] Q.Nisa.113

elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). Sometime ago, in some of the ayats of the Generous Quran, suspicion arose because I failed to understand them And I was unable to resolve those. To remove those suspicions, I found no better method than this—I used to ask myself,

> Do you recognize this to ba an ayat of the Quran or not? Do you keep iman in this or not? If you don't bring iman, then you are an infidel, and so out of discussion. On the other hand, if you do keep iman, then that[72] is the defect in your knowledge, not the defect in letters or ayats of the Quran. Because that is the saying of the creator of the heavens and the earth, who is the creator of your knowledge and perception ().

Since by the grace of Allah, I had iman in the haqiqat of his holy word, then, due to such an answer, all my suspicions were cast away, and annihilated (), and I realized freedom from that suspicion. Now-a-days, by the grace of Allah, my state has improved so much that in those places of the holy Quran where such suspicions originate due to my lack of understanding, those same places,

1. those turn into the causes for the increase in iman, and
2. those seem to be the miracles (mu'jiza) of the generous Quran, and
3. I imagine those to be complete literal forms (????), which are beyond human comprehension.

[72]suspicion

Yes! Such an iman is realized due to lack of understanding, which is not attained when I understand, which is not attained when I do understand. Because when one fails to understand, it show the way towards incompetence, on the other hand, when one understand, it does not happen that way.

Sibhanallah! It is a surprising matter that this inability to undersatnd, it takes many towards the path of error, and reaches denial and the lack of faith onto the Quran and the holy speech of Allah. On the other hand, this inability to understand, it is the cause for many for the perfection in their iman, and it grants many guidance.

> By this many gets guidance, and many misguidance (Yudillu bihi kathiran, wa yahdiyyi bihi kathira).[73]

Dua: Rabbana atina miln ladunka rahmatan wa hayyi'lana min amrina rashada.[74]
Wa 'l-salam.

2.6 BMaktub 3.30

Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).[75]

> Final creation was Adam and his progeny
> So he became other and remained unique
> If he never return from this journey

[73]Q.Baqara.46
[74]Q.Kahf.10
[75]Q.Naml.59

Won't be anyone more deprived than him

Paya-i akhir adam ast va adami
Gasht mahrum az maqam-i mahrumi
Gar nagardad baz miskin ziyn safr
Nist az vei hech kasiy mahrum-tar

When by the grace of Allah (S), man ascends ('uruj) towards his own prototype, i.e., that prototype, for which it is the shadow, then in each one of those prototypes,

1. a) first, man attains fana, and
   b) then, he finds baqa.
2. Via this fana and baqa, the locus of application (itlaq) for his word, *I (ana)*, it
   a) is taken away from that shadow, and arrives onto that prototype, with which prototype man has attained fana and baqa, and
   b) gets applied (itlaq) to that same prototype, i.e., man finds () himself as the prototype, and considers () himself to be that same prototype.
3. After then, by the grace of Allah swt, when he progresses (???) from that prototype,[76]
4. he does attain fana and baqa in the prototype, which is above it,[77] and whose shadow is this prototype,[78], and then this process takes place
   a) the locus of saying *I*, moves away from the first prototype, to the second prototype, and
   b) he finds himself as this second prototype
   c) in this same way, the second prototype relates to the third prototype.
   d) If man progresses above it[79] then the locus of application () of the word *I (ana)*, it is held to be the third prototype, whose shadow is the second prototype.
5. In this process, every lower prototype, which is like the shadow of the prototype, which is above, it begins to relate to that[80].[81]
6. In this same manner, commensurate to his receptivity/preparedness (), he keeps on progressing as far as what Allah wills.

All these prototypes, although those are so plentiful (), and high (), still those become like the parts of that salik, and make the drop into the ocean, and makes the leaf of

[76] where he is located presently, i.e., the lower 1st prototype

[77] i.e., in a 2nd prototype

[78] 1st prototype

[79] third prototype

[80] prototype above

[81] i.e., by the grace of Allah, when he crosses that and arrives onto the higher prototype,

a) the place of application of the word I, it becomes the above-mentioned prototype, i.e., the prototype above, and

b) he finds himself as that prototype above

grass like the mountain. When these prototypes become like his parts, then that salik receives the full part of those perfections and barakas, in his perfection, all those perfections are brought together. From this, the difference between common man and the perfected man () could be found.[82] So how can they[83] learn the identity of that master? Or estimate his perfection? How eloquently a master has said,

> O Khoda! How have you made your walis, such that whoever recognizes them,[84] he finds you, and at the same time, until they find you, they fail to recognize you swt.

In the way that there is more or less in the parts (), between the perfect man and imperfect man, in that same way, there is difference in their acts of worship and devotion, and their ood deeds, and pious deeds (). It is like the man who has a hundred tongues, and each one of those, he does zikr of Allah, hoe can one compare him with a man who has only one tongue, and with that he does zikr. Iman, marifat and all other pious qualities, those could be compared in the same manner.

Rabbana atmim-lana nurana wa 'ghfirlana, innaka 'ala kulli shay'in qadir.[85] *Alhamdu li-'llahi rabbi 'l-'alamina awwalan wa akhiran, wa 'l-salawatu wa 'l-salamu 'ala rasulihi da'iman wa sarmadan, wa 'ala alihi 'l-kirami wa ashabihi 'l-'izami ila yawmi 'l-qiyamati. Wa 'l-salam.*

[82] i.e., it is as if the full () man is like the all-encompassing sea while the common man is like a lowly drop, when compared to that sea, c.f., Aftabi

[83] common man

[84] i.e., learns that they are walis indeed

[85] Q.Tahrim.70

2.7 Maktub 3.31

To his disciple Mulla Badruddin

Introduction *The Millenial Mujaddid Ahmad Sirhindi describes his ideas on the world of images ('alam-i mithal) in this maktub. And he compares and contrasts it with the world of bodies ('*alam-i ajsad*). The knowledge about the world of images that the Mujaddid expounds here, it is his experiential knowledge. However, the Mujaddid studied the writings of both Shihabuddin Suhrawardi and the Akbarian school and the idea of world of images is found there as well. Suhrawardi experienced a world of unstable images (*suwar-i mu'allaqa*) which he named the* world of images ('alam-i mithal). *He declared that the bliss and the punishment of the last world will take place in this world of images. Akbarian school adapted this idea probably from Suhrawardi. And from there this idea became commonplace in sufism.*[86]

World of images versus bodies

AlhamduliLlahi wa salamu 'ala 'ibadihil lazina stafa! You have written that Question Part A: Spirit (ruh), before attaching itself (ta'alluq) to the body (badan), it used to be in the world of images ('alam-i mithal). And after separating from the body, it would go there again. Therefore,

1. the *punishment in the grave (adhab-i qabr)* will be in the world of images, and
2. the pain from that,

[86] This discussion is taken from Rahman, Fazlur, *Selected Letters of Ahmad Sirhindi*, Lahore Iqbal Academy, 1984, pp. 62-63

those would be like [the pain] that one feels in dreams in the world of images.

Part B: You have also written that this idea has many corollaries (furu‘). If you accept this, then the many corollaries of this idea will branch out further into many more sub-corollaries.

False idea

Answer: You should know that it is very unlikely that this sort of idea is at all true. Do not let this misguide you away from the well-known path (muta‘araf). So despite it being a daunting task (mani‘), I've written a few words on the verification of this idea, as it's critical. *Wa 'Llahu subhanuhu al-hadi ila sabil al-rashad!*

How sufi masters understood

Brother! They[87] have divided the contingent (imkan) domain into three sub-domains,

1. world of spirits (‘alam-i arwah)
2. world of images (‘alam-i mithal)
3. world of bodies (‘alam-i ajsad).

They have said that the world of images is the *barzakh* or the intermediary domain between the world of spirits and the world of images. They have also said that the world of images is like the mirror for the meanings (ma‘ani) and the essences or realities (haqa'iq) of both of these two worlds. It means that the meanings and the realities of the world of spirits and the world of bodies, those appear in the world of images in the subtle form — as there are many forms and figures (hi'at) appropriate (munasib) for all the forms and the realities (haqa'iq). That world of images, by its intrinsic limitation, (be-hadd dhatiya) never contains forms (suwwar), figures (hi'at) or shapes (ashkal). Forms or shapes are reflected therein from other worlds, and they appear in there.[88] It is analogous to the mirror. And the mirror, as a part of its intrinsic limitation, never contains a form. The forms that are there come from the outside.[89]

Mystic visions and dreams

When you will be able to understand it, you will understand the following,

> Before its attachment to the body (jasad), the spirit used to be in the world of spirits. That is above the world of images. After its attachment to the body, when the spirit descends, it comes down (furud) to the world of bodies due to its attachment of love (be ‘alaqat hubbi). It[90] has nothing to do with the world of images; neither before its attachment to the body, nor after that attachment. Except sometimes, when the Exalted Lord has provided him with the opportunity, he sees (mutala‘a) some of his own states, in the mirror of that world of images, and

[87] the sufi masters

[88] world of images

[89] and in the same way, the forms that are in the world of images comes from the other worlds

[90] the spirit

learns what is good, and what is bad, about those states (husn va qabih-i ahwal).

So this is the explanation for the mystic visions (waqi'at) and dreams (munamat).[91]

World of images is *for seeing, not for being*

Introduction: The Mujaddid explains that the world of images is for seeing, not for being. *He stresses that it is the intermediary realm that is the* mirror *between the world of spirits and the world of bodies.*

Sometimes, he[92] can sense this meaning even without being devoid of any sense perception (hiss). After separation from the body, if the spirit eyes the sublime heights then it looks upward.[93] On the other hand, if it eyes the lowly things then the lower realm[94] captivates it. However, it[95] has nothing to do with the world of images. The world of images is for seeing not for being. The place for being is either the world of spirits or the world of bodies. The world of images is nothing except the mirror of these two worlds. It has been narrated before as well.

Pain in dreams

Comment: The Mujaddid explains that the pain felt in dreams is only a reflection of the true punishment of the last world. So he argues that punishment in dreams cannot be compared with the punishment of the grave, which is a last-worldly punishment. There are some sufis who claim that the pain felt in the punishment in the grave will be like the pain felt in a dream. However, the Mujaddid opposes them and explains that

1. *The pain that is felt in dreams in the world of images is only the form and apparition of the punishment that the dreamer deserves. As a warning, he sees the dream. On the other hand, the punishment of the grave is not of this type — that is the true punishment, not merely the form and apparition of that punishment.*

2. *The pain felt in dreams — even if it were a true pain, in some way, still — it would not be as true as the pain of this world. On the other hand, the punishment in the grave is a punishment of the last world truly.*

How different are they?

What comparison is there between last-worldly punishment *may Exalted Allah deliver us from it! (A'azana 'Llahu subhanuhu)!* and on the other hand, this-worldly punishment! There is no comparison! If a mere spark from hellfire fell on the earth, it would burn and destroy everything. To know the punishment in the grave as a dream is the result of not realizing (itila') the difference between the *form* of the punishment and the *reality* of the punishment. The source of the error is also the illusion that the punishment in this world is similar (mujalast) to the punishment in the last world.

[91] which are unveiled
[92] the salik
[93] towards the world of spirits
[94] the world of bodies
[95] the spirit

Interprets Quranic verse

Question: The Quran says, *Allah takes the souls during their death and for them who do not die, during their sleep (Allahu yatawaffa 'l-anfusa hina mawtiha wa 'llati lam tamut fi manamiha.*[96] From this, it's understood that just like he (SWT) may take someone's soul during death, he may also take someone's soul during sleep. So how can you consider one as punishment of this world and the other as the punishment of the last world?[97]

Answer: Haqq (SWT) taking someone's soul during sleep is of the type like when someone comes out of his familiar territory (watn malawf-i khod) in the spirit of tasting (*dhawq*) and longing (raghbat) for traveling (sayr) and sight-seeing (tamasha) until he attains fun and joy (farha va surur). Then he again returns home cheerfully and joyfully (khurram va shademan). The realm wherein he travels (sayr gah-i uw) is the world of images and it contains many amazing (ʻaja'ib) kingdoms and dominions (mulk va malakut).

On the other hand, Haqq (SWT) taking someone's soul during death is not at all the same. In that case, one's homeland with which one is familiar (watn-i malawf-i khod), it is destroyed (hadm). And the building where he lives is devastated (takhrib-i bina-i maʻmur). For this reason, there is no hardship and suffering (mihnat va kolfat) in the *taking away of the soul* in sleep. Instead, it contains fun and joy (farha va surur). And there is severity and suffering (shaddat va kolfat) in the taking of the soul in death. On the other hand, the familiar homeland of the person whose soul is taken away during sleep remains in this world and the treatment that he receives is the treatment of this world. However, in the *taking of one's soul (mutawaffi)* during death, his familiar territory (watn-i malawf) is destroyed, and then he moves away to the last world. So he is treated the same way as he would be treated in the last world. You may have heard the *hadith* report,

> Whoever dies, verily his doomsday (qiyamat) takes place (Man mata faqad qamat qiyamatuhu).[98]

Follow mainstream Sunni community

Take heed! Don't become enamored to beliefs that are opposed to the decided beliefs of the Sunni community (may praise be to Allah who has kept me with it) through illusory unveilings (kushuf-i khayali) and manifestations of forms that are[99] images (*zuhur-i sur-i mithali*). Don't be deceived by dreams and illusions. You cannot even conceive salvation unless you follow this *faction of salvation (firqa'-i najiya).*[100] If you desire salvation then you should turn away from fun and frolic and instead try to follow these masters with your body and soul. This report is a report of stipulation. *What is there incumbent on the Messenger but to proclaim the message (Ma 'ala 'l-rasuli illa 'l-balaghu?*[101]

[96] Q.Zumar.42

[97] since in both dream and death, Allah has taken (*yatawaffa*) the man's soul, which has gone up to the heavenly realm

[98] *hadith.*Sakhawiy, Dilmi, c.f., Fazlur Rahman

[99] merely

[100] that is the mainstream Sunni community

[101] Q.Ma'idah.99

Your expansive expressions have cast me into a rough idea that these imaginations of yours are taking you away from following these great masters, and instead making you follow your own unveilings. I'm seeking the refuge of Exalted Allah from these and from the evil from us and from the evil from our deeds! Satan is our powerful enemy, so be aware that he does not take us away from the straight path and casts us into a narrow alley (kucheh).

The period of time that you have been away (muddat-i mufarraqat) hasn't even stretched to as much as one year! How dangerous! You have been cautioned to commit to follow the sunna and that salvation is confined to the following of these masters. Still, you have forgotten all those. And instead you have made your own imaginations into your teachers. And branched out many branches out of the thicket (shakhsar) of those imaginations of yours! In my opinion (behisab), the possibility of us meeting (ihtimal-i mulaqat-i ma) appears to be quite distant. So you should live in a way so that the string of hope for salvation (rishteh-i umid-i najat) doesn't tear.

Our nurturer! Award us mercy from you, and straighten our deeds (Rabbana atina milladunka rahmatan wa hayyi'a lana min amrina rashada![102] *Peace to them who follow guidance! Wa 'l-salamu 'ala man ittiba'a 'l-huda*![103]

2.8 BMaktub 3.32

Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Question A: A murid asked a pir,

> All sorts of thoughts are rushing through my mind. I am overwhelmed by that.

In answer, he said,

> Allah has said,
>
> > And he encompasses everything (Wa huwa 'ala kulli shay'in muhit).[104]
>
> When he swt encompasses everything, then those thoughts may be counted as the cause for uniting with him (shumul-i matlub) swt, instead of cause for separation. Therefore, the door to witnessing (mushahadah) may be kept open at all times. And the window to heedlessness (ghaflat) may be kept closed.

Comment?

Answer: This saying is true according to formal self-disclosure (tajalli-i suri), which is only a preface to this path. Because in this homestead (mawtin),

1. if there is an arrival (wasl), although truly it is a separation (fasl), instead of arrival, still it is only a formal (suri) arrival and on the other hand,

2. if there is a witnessing (shuhud), although it is truly distance, still it is only a formal (suri) witnessing.

Such tajallis are not counted by the masters of this path. Because

[102] Q.Kahf.10
[103] Q.TaHa.57
[104] Q.

1. salik may not attain *fana fi-'llah* by this, and

2. in this, true of false, both are equal.[105]

THe yogis and sannyasins of India, and the philosophers of Greece—they are also aware of such tajallis, and they also attain the knowledge of this place. In summary,

1. the true ones (muhiq) attain this felicity via the cleanliness (safa) of the heart, while on the other hand,

2. the false ones (mubtil) go astray (dalalat) this via the cleanliness of the nafs.

Consequently, the true ones find the path, and on the other hand, they[106] go astray. However, both these groups are captivated by the outer form, and have no news of the meaning.

Heedless ones worship form
Do they finally find meaning?
Beautiful haqiqat of beloved most exquisite
Unaware of those they are

Surat-parast ghafil, ma'na cheh danad akhir
Ko ba jamal-i janan pinhan chech kar darad

However,

1. the truthful ones (muhiq) keep the possibility of attaining salvation from that form. On the other hand, the false ones (mubtil) , he is drowned in the form. Without accepting the religion (millat) of the prophets (AS) freedom from the captivation of the form is impossible.

2. Moreover, appearance of the form is included in the circle of knowledge (da'ira'i 'ilm). However, when the state and longing (hal, dhawq) casts a ray into it, then

   a) that knowledge completely transforms into state, and

   b) manyness is witnessed (mashhud) in that tajalli, in the way of the manifestation of wahdat, and witnessing of manyness in every way ('unwan) that there is ('unwan-i mazhariyat-i wahdat, shuhud-i kathrat beh har 'unwan keh bud).

3. However, if more than one thing is seen, in whatever way it happens, it is a serious danger. Therefore, in the batin,

   a) multiple things should not remain, or even the name, sign, or a trace of the mere observation of multiple things, and

   b) nothing should be observed except the haqiqi one-and-all thing (wahdat-i haqiqi),

4. it is then that fana, which is the first footstep on this path, takes place, because fana means forgetting the ma sewa in the batin. Therefore, how can there be

   a) any room for multiple things to locate in that homeland, or

[105] i.e., both true and false friends of Allah, may attain these, c.f., Aftabi

[106] rejects

b) any witnessing of multiple things (shuhud-i kathrat)?

Worry is like the means of arrival (asbab-i wasl) and the door to witnessing (abwab-i mushahadah)—whoever has said that, he has interpreted that arrival and witnessing as the formal (suriy) arrival and witnessing. And actually that is not bringing together instead that is separation and distance (mufaraqat, duriy). That arrival (wasl), which is valuable to these masters, it is attained on the station of baqa bi-'llah, which is attained after the realization of fana, and forgetting of all the ma sewa. *Emergence of worries and instigation (waswasa) of the mind* — they negate that felicity, and are barriers to that sublime rank. The station of fana, which is like the gate of attaining that arrival (dehliz-i an wasl), there worries are negated in such a way that even when one is reminded the things, those are not remembered, because he has forgotten the ma sewa.

Tafsir: Allah encompasses everything

Question: You have written that this expression, *Allah encompasses everything (Wa kana 'llahu 'ala kulli shayyin muhit)*, it does not describe encompassment by Allah.

Answer: I guess that it was said by the native of a non-Arab land who lived in Arabia (mawaldin). Because in non-Arab ('ajam) languages, the word *'ala*, over, it often means *encompassment ()*. However, in *fus-ha*, instead of *'ala*, the word *ba* is used. It is as Allah swt said,

1. Allah encompasses everything (Wa kana 'llahu bi-kulli shay'in muhitan).[107]

2. Verily, Allah encompasses everything (Inna 'llahu bi-killi shay'in muhit).[108]

Imagining the above-mentioned expression[109] as a Quranic verse,[110] you have cited it as proof for that, but it is not that way. That is narrated in the Quran in a different way, and that[111] is what I have written.

Existence: One

Question: You have written,

> Illusory and estimated () multiple things — they are thronging () one after another in such a way that most of the ulama have fallen into error regarding multiple existent things. And casting away the pith (), they have held the skin to be enough.

Comment?

Answer: Manyness and multiplicity (kathrat, ta'addud), although those are illusory and conceptual (wahmi, i'tibari), still they originate from the artisanship and the faculty of bringing things into existence of Divinity (sana', iyjad-i khodawandi). Therefore, those are firm (), strong (), and all the matters of this world and the last world are relegated onto those. So now if those ideas and thoughts are raised up,

[107] Q.Nisa.128
[108] Q.Fusilat.52
[109] Wa kana 'llahu 'ala kulli shayyin muhit
[110] incorrectly
[111] Quranic way

still those would not be removed. Because the everlasting bliss or torture of the last world—which the truthful news-giver (SLM) has given news of — that depends on this multiplicity. Therefore, when one instructs towards raising up this multiplicity, one would include oneself among the infidels. May Allah save us from it (Allahu?????). Consequently, the eminent sufis and ulama, they both admit that this multiplicity is present and permanent (). And recognize that the ever-lasting affair of the last world depends on this. However, during their ascents, this multiplicity sublimates () from the sight of the sufis, then they find it as estimated or illusory (). When it is removed apparently, even though not truly, then the ulama consider it existent (mawjud). Now the opposite opinions of these two parties, it has arrived onto terminological difference (). However, in reality, the interpretations and purposes are the same for both parties. They have instructed according to their own perceptions (). I.e.,

1. the sufis, basing on their witnessing (), have focused onto its[112] lack of witnessing (), and have said that it is illusory ().

2. On the other hand, the ulama have instead focused onto its premanence and presence (), and ruled that it is haqiqi.

Each party has a focus. I have explained it in detail in my maktubs and risalas. And have relegated their conflict onto terminology. If you are unsure, you refer to those maktubs. However,

1. what the ulama see is nearer to the truth. Because that is more like the reality.

2. On the other hand, what the sufis witness derives out of intoxication. and pressure of their states. E.g., in the daytime, stars are hidden, but actually those are present, but cannot be seen.

Therefore, saying that the starts are absent, because they are unseen — it is truer than saying that the starts are not there. The ulama accept the existence of multiple things. And their purpose is to keep the sharia standing. And it[113] is based on multiplicity.

Need of multiplicity The promise of rewards and the threat of torture—which the master of the sharia has spoken about—it is impossible unless the things are more than one. The sufis admit it also. However, they make ??? () and rationalize it with the sharia. What the ulama say, there is no need for any rationalization there. Neither is any artifice (hila, makr) needed there. Neither any darkness nor any dust is there.[114]. The ulama do not establish an independent and ever-abiding () existence—if they did so, there could be some room for criticism, and peerage with the necessary dhat swt. Instead, they establish a weak existence, which is taken or borrowed from the other. Where is their mistake in it? The ulama are at the head of religion of Islam, and great, to catch their mistakes is a sheer mistake in itself. It is from them that we,

[112] cosmos

[113] sharia

[114] i.e., it is a straight and clear saying

the later ones, have taken the religion of Islam. And it is by their baraka that we have received schools of law (madhdhab), community (millat), and the rules (). If they are made guilty, then belief on the sharia goes away. This is why those who blame the earlier ones, they are called deviant (DALL??) and people of deviation (bid'at). And the errors and defects that they take, those are held to be things that deviate and cast one into suspicion, and as the result, those are ruled to be false.

Pith versus skin

Question: They have rejected the pith, and instead, they are satisfied with the skin. Comment?

Answer: Perhaps you are imagining the forms (suwar) as the pith (maghaz), and holiness (tanziya) as the skin. Because the ulama call towards and remain captivated by holiness, while on the other hand, what the possessor of the formal tajalli witnesses and seeks are the forms and shapes. Do justice! Which people remain captivated towards the pith? And which people have accepted the skin, staying away from the pith.

From the friends, I am hoping for dua for the peacefulness of the faith (salamati 'l-imani). O our nurturer! Give us mercy from you, and make our works straight (Rabbana! Atina milladunka rahmatan, wa hayyi' lana min amrina rashada).[115] *Al-hamdu li-'llahi rabbi 'l-'alamina, awwalan wa akhiran, wa 'l-salawatu wa 'l-salamu 'ala rasulihi da'iman wa sarmadan, wa 'ala al-ihi 'l-kirami wa sahbihi 'l-'izami ila yawmi 'l-qiyamati.*

[115] Q.Kahf.10

2.9 BMaktub 3.33

Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Mulla Shams! Remain with steadfastness (istiqamat). Question: Shaykh Sharfuddin Yahya Muniri wrote in his risala *Irshad al-Salikim*,

1. Until one would become an infidel, one would not be a Muslim.
2. And until one would cut off the head of one's own brother, one would not be a Muslim.
3. And until one would have intercourse with one's own mother, one would not be a Muslim.

What do all these mean?

Answer: Here infidelity means the *infidelity of the tariqa (kufr-i tariqat)*, which is called the degree of bringing together (martaba-i jam'a). And which is the *homeland of hiddenness (mawtin-i istitar).* In this place, the salik is unable to distinguish between the beauty of Islam and the ugliness of infidelity. Instead, just as he thinks Islam is good, in that same way, he thinks infidelity is good. He recognizes both as the locus of manifestations (mazahir) of the divine name *Guide (al-Hadi)* and *Deviator (al-Mudill).* And receives his lot, and pleasure. This is that infidelity, towards which

Mansur ibn Hallaj gave instruction. He also was in it, and he died in it as well. He said,

> Done infidelity to the religion of Allah
> Onto me, it is wajib indeed
> This infidelity is bad, says all Muslims
> To me, this is the duty
>
> Kafartu bidini 'llahi wa 'l-kufru wajibun
> Ladayya wa 'inda 'l-Muslimina qabihun

All these ecstatic sayings (shatihat) like *I am Haqq swt (Ana 'l-haqq)*, *I am the Exalted Being (Sub-haniy)*, *Nothing is in my cloak save Allah (Laysa fi jubbati sewa 'llahi)*, all these are the fruits of that tree of bringing together. Their origin is the overpowering love and the predomination of personal love for the true beloved (istila'i hubb, ghalba'i mahabbat-i mahbub-i haqiqi). I.e., save the beloved, all get hidden from his sight. And nothing else is witnessed save the beloved. This is the station of ignorance and bewilderment (jahl, hayrat). However, this ignorance and bewilderment (jahl, hayrat), they are commendable. When by the grace of Allah, he

1. goes higher from this degree of bringing together, and journeys above, and
2. knowledge is brought together with this ignorance, and
3. marifat is brought closer to bewilderment, and
4. separation and distinction (farq, tamayyuz) between those are realized, and
5. from intoxication, he arrives onto sobriety,

it is then that the felicity of Islam apprears, and haqiqat of iman is realized. This Islam and iman are preserved from setting down (az zawal mahfuz), and safe (ma'mun) from the activities (tarayan) of infidelity.

1. It is in the dua masura,

   > O Allah! I am asking you for such an iman after which, there is no infidelity (Allhumma as'aluka iymanan laysa ba'dahu kufrun)

   This is that iman which is preserved from setting down.

2. This describes the state of possessors of such an iman,

   > Take note! Verily, the walis of Allah would not be fearful, neither would they be sad (Ala! Inna awliya'a 'llahi la khawfun 'alaihim wa la yahzanun)[116]

This is the description of the possessors of iman. Because walayat or nearness to Allah may not even conceived without iman, although on the degree of bringing-together (jam'a), the name wali could be applied. However, damage and defect (naqs, qusur), these are imperative while on that station. Because perfection takes place only in iman

[116] Q.Yusuf.62

and marifat, not in infidelity and ignorance (kufr, jahl), whatever infidelity and ignorance it may be. Therefore, the words of that shaykh is proven true. He said,

1. Until one commingles with the infidelity of the tariqa, one would not realize true Islam.
2. Until one would kill his own brother, he would not become a Muslim.

By the term *this brother (hamzad)* the rasul meant one's together-born () Satan, who is with one always, and always instructs one towards badness and corruption (sharr, fasad). It comes in the hadith,

> The rasul (SLM) said,
>
> > There is no son of Adam, with whom there is no companion from the Jinns.[117]
>
> He (slm) was asked,
>
> > O rasul! Is there any Jinn companion with you?
>
> He (SLM) answered,
>
> > Yes! However, Allah made me predominate Satan, and so, I am well-preserved from his machinations. (aslamu shaytani,)

1. **First person** The word *aslamu*, if interpreted as the first person, the above meaning comes.

[117] hadith

2. **Third person** On the other hand, if it is taken as the third person, and past tense, the meaning is,

> He has become a Muslim.

This is this second meaning, which is known by all. Then, *Killing that companion (Kushtan-i an qarin)*—it means not being his follower ('adam-i inqiyad), and keeping him downtrodden and ashamed (khar, zar).

Why does man follow Satan? Question: When man has knowledge, and intelligence, why does he become obedient, loyal to the Satan, and falls into his clutch? And falling into Satan's machination, why does man do deeds, which oppose Allah's good pleasure?

Answer A Satan is a fitna and a calamity. In order to test (ibtila) man, Hazrat Haqq swt has given him predomination, and has hidden him from the sight of man, and has not given man cognizance (ittila') on Satan's states. On the other hand, Satan may see the states of man, and he may flow in the veins of man like blood. From the fraud and deception of such a problem and test, he who is saved by the safe-keeping and guardianship of Allah, he is indeed fortunate. Despite this, in his swt holy word full of wisdom, Allah has noted Satanic deception as weak. And encouraged the fortunate ones. Yes! If the help of Allah swt comes, such a powerful Satan turn into a vixen. Else he is like a tiger.

> O master! Give me aspiration!
> See how firm is my courage
> Call me, *My vixen!*

You'll see my courage! like the lion!

To marra del dah, va diliriy biyn
Rubeh khwavish khwan va shiriy biyn

Answer B Satan enters man via of human passions (hawa), and lead him towards suspicious (mushtabihat) things. Therefore, necessarily, via the help from the instigating naf, which is his civil enemy (dushman-i khangiy)), he predominates man, and makes man obey the nafs. However, the deception by Satan alone is weak. It is by the help from the civil enemy that the nafs-i ammara completes his job. Truly, it is our nafs-i ammarah, which is the problem for us, and our lethal enemy. Except this lowly beast, none in this world is his own enemy. The external enemy completes his job by the help from that nafs-i ammarah. Therefore, at first, one should cut the head off one's nafs-i ammarah, and leave his loyalty. Next he must be put to shame, and insulted. It is the nafs of man, which is his most formidable barrier. If so, as a concomitant act to this jihad, the head of his own brother[118] should be cut off. And he should be put to shame and insulted. Man's nafs is the most formidable barrier in his path.[119]

When your mercy lies onto me
Why fear that robber thrn?
Every footstep if he sets up
Hundreds of traps
You are my companion
So all those will meet ruin

[118]i.e., his nafs-i ammara
[119]to marifat

????????????????////

That above-mentioned brother[120] is outside the matter under discussion. And it from a distance that he makes a calling towards evil, and takes man away from the straight path (siratu 'l-mustaqim), and instead towards the crooked path.

After the nafs turn obedient, that external enemy, by the help from Allah, gets put away very easily.

When your grace is onto me
Why should I fear that robber? In every step, he sets up hundreds of traps
You are my companion so all would be ruined

Because from afar, Satan calls towards evil. And taking away from the straight path (sirat al-mustaqim), he leads towards the crooked path. After the nafs turns pacified/obedient, that external enemy, with divine help, is put far away very easily.

1. As Allah has said to Satan,

   Verily my devotees, you may not rule over them (Inna 'ibadiy laysa laka 'alaihim sultanun).[121]

   It is a good news for those devotees who have realized freedom from the slavery of the nafs, and instead has become absorbed in the slavery of the true object of worship. Allah grants

[120]external Satan
[121]Q.Hujurat.42

opportunities (Wa 'llahu subhanahu 'l-muwaffiqu).

2. He swt also said about man,

> Until he would unite (jaft) with his mother, he would not be a Muslim.[122]

Probably, he swt has taken *mother* to mean man's cognitive form, in whose form the salik's existence has been revealed in the outside.

Fixed entities: Mother

In the terminology of the sufis, that fixed entity ('ain-i thabitah) is called the *mother*. As a master said,

> My mother gave birth to your father
> Don't believe it? It is indeed astonishing
>
> Waladat ummiy abaha
> Inna dha min 'ajabati

That poet has interpreted *(*other as the *fixed entity ('ain-i thabita)*. This 'ain-i rthabita is also called the ta'ayyun-i wujubi. Because for these masters, ta'ayyun is five in number. Those are also called the *tanazzulat-i khamsa* or the *hadrat-i khams*. They establish two taayyuns on the necessary level, and the other three on the contingent level. The ones on the necessary level, those are also called *wahdat*, and *wahidiyat*. Both are located on the degree of knowledge. However, there are indeed a difference—one is undifferentiated (ijmal), and the other is differentiated (tafsil). The remaining three taayyuns, which are on the contingent level, those are

1. ta'ayyun-i ruhi
2. taayyun-i mithali
3. taayyun-i jasadi

When the 'ain-i thabita, when it is

1. placed on the level of wahidiyat, then that taayyun is indeed on the necessary level, and
2. this man is like its shadow.

then the mother, or the giver of the birth of this man, then

1. it is as if she is a thing of the necessary world, and
2. via whom, he has been manifested in the contingent world.

What *being united with the mother* means is this,

> These two things become united (muttahid),
>
> 1. this contingent-level (imkani) taayyun of this person, and
> 2. that necessary-level (wujubi) taayyun, which is his reality, haqiqat.
>
> When the dust is dusted off the *mumkin*
> Nothing else remains save the Necessary

[122] Q

Cho mumkin gard-i imkan bar fashanad
Beh juz wajib dar uw chizi namanad

I.e.,

1. its contingent taayyuns get hidden from his sight.

2. onto its necessary tatyyuns, his saying *I (ana)* applies.

It is not that taayyun-i imkani, in reality, unites with the taayyun-i wujubi. Because it is impossible, and goes against the religion. Because in this case, the deed relates to witnessing (shuhud). I.e., if it is *taayyun going away (zawal-i ta'ayyun)*, it happens as witnessing (shuhud).[123] Or if it is unification (ittihad), it also happens in appearance.

This does not happen, that
Or that does not happen, this
Problem eases
Understand this

Neh an iyn gardadva niy iyn shud an
Hameh ashkal gardad bar to asan

When that man finds his own taayyun commingled with the necessary taayyun, then he hopes that he would

1. be cleaned off the blackness of contingentness, and

2. attain the lot of Islam and allegiance on the necessaty degree.

[123]i.e., in appearance merely, not truly

Five descents

You may learn that what is called the five descents (tanazzulat-i khamsa), it is only conceptual (i'tibar) within existence — it comes from unveiling and witnessing.[124] It is not at all that those descend by themselves in reality (fi 'l-haqiqat), self-transform and self-substitute (tanazzul, taghayyur, tabaddul). Allah is exalted! Neither his dhat, nor his attributes, nor his names get transformed by the newly-arrivedness of the creation (huduth-i 'l-akwani). Due to their intoxication and the predominance of the state, many things come on the tongues of the sufis. Those do not apply literally, they need to be interpreted metaphorically instead, because it is improper to interpret the sayings of the intoxicated ones literally. *Wa 'llahu subhanahu a'lamu bi-haq'iqi 'l-umuri kulliha.* When you have copied these heartbreaking sayings from some master, then to resolve these, I had to write a little. Else I do not use my head in these contradictory (mukhalifat) sayings, or say anything in accepting or rejecting these. *Rabbana 'ghfirlana dhunubana wa israfana fi amrina, wa thabbit aqdamana, wa 'nsurna 'ala 'l-qawmi 'l-kafirina.*[125] *Al-hamdu li-'llahi rabbi 'l-'alamina, awwalan wa akhiran, wa 'l-salawatu wa 'l-salamu 'ala rasulihi da'iman wa sarmadan, wa 'ala alihi 'l-kirami wa sahbihi 'l-'izami ila yawmi 'l-qiyamati.*

[124]merely, instead of existentially
[125]Q.Imran.147

2.10 BMaktub 3.34

To the mother of Mir Muhammad Amin

Religious Advice

The advice that would be given is that, at first, rectify your creed according to the required doctrines (*mawjab ara*) of the ulama of the mainstream Sunni community, as that is the saved sect (*firqa'-i najiya*), I am grateful to Allah for keeping me with it, *shakara 'llahu ta'ala sa'yahum*) rectifying the creed, practice as per the standing rules of jurisprudence (*be-muqtada'iy ahkam-i fiqhiya'*) is critical (*daruri*). There is no alternative to obeying (*imtithal*) that what has been commanded, and put aside (*ijtinab*) that what has been forbidden (*mamnu'*).

The duty of five times salat should be discharged (*ada bayad*) without any laziness and without any break[126] (*biy-kasal, biy-futur*) keeping its preconditions (*ba-ri'ayat-i shara'it*) and observing its pillars (*ba-ta'dil-i arkan*). If attaining the the *nisab*-amount of wealth has been in your fate, then there is no alternative to paying the zakat. The *great imam*[127] *(rad)* has levied zakat on the jewellery of the womenfolk as well.

You should not consume (*saraf kardad*) your time in amusement and play (*lahw, la'ib*) . That is, do not waste (*talaf nabayad namud*) the priceless years (*'umr garami*) in meaningless activities. So how would it be to consume it in doing activities that are forbidden and prohibited (*manhiy, mahzurat*) by the sharia?

Do not long for (*raghbat*) songs and music (*sarwad, naghma'*), and do not be seduced (*farifteh*) by the pleasure (*iltidhadh*) they create — it is venom (*samm*) sweetened with honey (*'asal*) or poison (*zahr*) laced with sugar. Preserve yourself from[128] backbiting (*ghibat*), and slander (*sukhun chini*). Sharia has threatened much punishment (*'idha-i shar'i, warid ast*) for taking up these two vices (*dar bab-i irtikab-i iyn do dhamima*).

It is essential to refrain (*ijtinab daruri ast*) from lying (*az durogh goftan*) and from making (*bastan*) false accusations (*buhtan*). They are forbidden in every religion (*dar jami' adyan haram ast*) and the people who engage (*murattib*) in those[129] are warned (*maw'ud*) with threats (*be-wa'idha*)[130]. It is a magnificent act (*aza'im-i umur*) to conceal (*satr*) the faults of the creation (*'uwub-i khalq*), and sins of the creations (*dhunub-i khala'iq*), and ignore their mistakes (*zallat*). Forgiving someone (*'afw kardan*) is also a magnificent act (*aza'im-i umur*).

You should be compassionate (*mushfiq*) and kind (*mehrban*) towards your servants and underlings (*mahlukan, zirdastan*). You should not take on them for their mistakes. (*Va be-taqsirat-i iyshan ra muwakhaza' nabayad namud.*) And with or without cause, it is improper and inhuman to beat these poor ones, to call them bad names, or to give them pain. (*Va be-taqrib wa biy taqrib, in namuradan ra zadan, va dushnam kardan, va idha rasanidan, na-*

[126] in its regularity
[127] Abu Hanifa
[128] the sin of
[129] vices
[130] of punishment

munasib na-mula'im ast).

You should focus on your own faults (*be-taqsirat-i an nazar bayad kard*), and consider that every moment (*har sa'at*), our relationship (*nisbat*) with he (SWT) is going down[131] but still he (SWT) (SWT) does not hasten (*ta'jil*) taking it into account (*be-muwakhadha'-i an*), and does not stop our sustenance (*rizq*).

Zikr

After rectifying the creed and observing the rules of jurisprudence (*ahkam-i fiqhiya'*), you should be drowned in the zikr of the lord for the rest of your time. You should practice in the manner that you have been taught the method of zikr. And whatever keeps you from doing it, you must consider it as your own enemy and stay away from it.

Whatever that is more beautiful than the zikr of the divinity
even if you were taking sugar, if plucks out the soul

Har cheh juz dhikr-i khoda'i ahsan-'st
gar shukr-i khordan bud, jan kondan-st

When we met, I told you that the more cautious would you be in the matters of the sharia,the deeper would be your meditative-state (*jam'iyat*) in the zikr. On the other hand, if you would neglect to observe the rules of the sharia, then the sweetness and pleasure (*halawat, iltidhadh*) of being absorbed or experiencing a meditative-state (jam'iyat)[132] would be ruined.

What more can I write? And exalted Allah teaches everything (*Wa 'llahu subhanahu a'lamu*).

2.11 BMaktub 3.35

To Mirza Manuchahar
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). May Haqq (S) keep this felicitous son of mine in peace, and compensate him for the worries and pain of the past generously.

Advice on onset of youth

O felicitous son! The onset of youth is the time of desires and passions (hawa', hus). And in the same way, it is also the time of of acquiring knowledge, and good deeds.

In the youth, the evil characteristics of the nafs, such as sexual urge, anger etc. predominate (istila), and barriers (ma'ani)[133] exist. And as a result, the merit for each deed that stands by the illuminated sharia is multiplied many times.

Because the barriers that are putting him in pain and labor (mehnat), those same barriers are raising those good deeds up towards the heavens. A deed that has no barrier, and in which there is no pain or labor, it is like a thing thrown away to the ground.

It is for this reason that the best ones in humankind, i.e., the prophets, they are superior to the greatest angels. For the

[131] as we are doing so many infractions before he (SWT)

[132] in zikr

[133] on the path of living a pious life

worshipful acts of man has barriers whereas the worshipful acts of the angels are bereft of barriers. If the soldiers show a little bravery when the enemy predominates, it is better than showing a lot of bravery when there is no enemy—it is like that. You may know that the desires and passions (hawa, hus) well-please the nafs and satan who are the enemies of Allah. On the other hand, to acquire the knowledge and the practice according to the illuminated sharia well-pleases Hazrat Rahman (jalla sultanuhu). Wise (fatanat) and intelligent people (zirakiy) never keep the enemies of their master well-pleased (a‘da-iy mawla radi darand), or anger (sakht) him who is the giver of bliss (muliya-iy na‘im). And exalted Allah grants opportunities (Wa ’llahu subhanahu ’l-muwaffiqu).

2.12 BMaktub 3.36

To Mir Muhammad Nu’man
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-’llahi wa salamun ‘ala ‘ibadihi ’llazina ’stafa*).[134]

Torture in grave

Question: Torture within the grave, which is established by correct hadith and Quranic verses, a group is unsure about it. They consider it impossible, and strictly deny it. Their primary reason is the sensation of the states of the dead body that has not been buried (ihsas-i ahwal-i mawtaiy ghayr madfun)— it remains in one way (bar nahji wahid) and in one type (bar nasq-i istidamat, istiqamat). And that[135] is inconsistent with the torturing and the giving of pain (munafiy-i ta‘jib, i‘lam). Because there should be fluctuation and disturbance (tadhbidhab, idtirab) within it.[136]

Answer: The resolution of this dilemma is this: The world of barzakh is the homestead of the grave. And the life there is not at all like this-worldly life. Yes! In this-worldly life, it is essential that there are volitional movement and sensation (harkat iradiy, ihsas). On the other hand, movement is not needed in the life of the barzakh. Only sensation (ihsas) is enough there, by which one can feel torture and pain. Therefore, the life of the grave is half the life of this world. And the attachment (ta‘alluq) of the ruh with the body there is half the strength of the attachment that is in this world.

Therefore, it is possible that the dead body, which has not been buried, it senses torture and pain in his life of the barzakh. However, there is no movement in that body, and according to the life there, no disturbance (idtirab) appears there. And what the truthful news-giver (SLM) has said on the torture in the grave, may it be proven true as well. Moreover, I would try to uproot the reason behind this dilemma (ashkal). And say that the method of the nabis, it is beyond the method of the intellect and research (‘aql, fikr). The matters that knowledge is unable to sense, they are sensed via the method of prophethood. If knowledge were sufficient, then why has

[134] Q.Naml.59

[135] being settled in a single way

[136] if that dead body were experiencing pain. And therefore, the idea of torture to the dead body within the grave, *adhab-i qabr)* is reduced to absurdity.

he swt has sent the prophets (AS)? And why has he swt linked the torture in the last world with the dispatch of the prophets (AS)? Indeed, he swt has said, *We do not torture anyone until we have sent a rasul there (Wa ma kunna mu'adhdhabina hatta nab'atha rasulan)*?[137] Although intellect is indeed a proof (hujjat), still it is not the shining (balighah) proof. It is only after the dispatch of the prophets (AS) that the shining proof has been realized. And the mouths of objection of the possessors of responsibility have been shut off. Allah swt said *We do not torture anyone unless we have sent a prophet to them (Rusulan mubashshirina wa munzirina li'alla yakuna li-'l-nasi, 'ala 'llahi hujjatun ba'da 'l-rusuli wa kana 'llahu 'azizan hakima)*.[138] When knowledge has been proven defective in many things, then everything should not be measured on the balance of knowledge. When the perception of the intellect (idrak-i 'aql) is defective, then measuring up all the rules of the sharia on the balance of the intellect may not be good. Truly, it is tantamount to adjusting (iltizam-i tatbiq) the rulings by independent reasoning (az hukm beh istiqlal-i 'aql), and denying the method of nubuwat. May Allah (SWT) save us from these (A'adhana 'llahu subhanahu 'an dhalika).

First, one has to have iman in the rasul (SLM), and affirm his risalat. It is only then that all his rulings would be testified as true, and via him as the intermediary (wasila), one would save oneself from all darkness, unsureness and doubt (zulmat, shukuk, shabhat). What the trunk (asl) is should be learned, and it is only then that its branches would be known and recognized without effort or pressure (ta furu' biy takalluf). Without learning what the trunk is, recognizing the branches would be very hard. The easy and nearest method to reach such a belief, and ear peace of mind is to chant zikr of Allah. Allah said, *Take note! It is by the zikr of Allah that the hearts find peace (Ala! Bi-dhikrillahi tatma'inna 'l-qulub)*.[139] Reaching this sublime purpose via the path of consideration and proof (nazr, istidlal) is far-away.

Leg of proof is a wooden leg
Wooden leg lacks stability

Pa'iy istidlaliyan chubin bud
Pa'iy chubin sakht bi-tamkin bud

You should learn that the blind followers of the prophets (AS), after affirming their prophethood (nubuwat), and testifying to their rasulhood (risalat), they themselves become the givers of proof (mustadilan). E.g., when a person establishes (thabit) the truth (asl) by demonstrative proof (istidlal), a corollary that proceeds from that original theorem (asl) gets proven at that same time. *Al-hamdu li-'llahi 'llazi hadana li hadha, wa ma kunna li-nahtadiya law la an hadana 'llahu. Laqad ja'at rauulu rabbuna bi-'l-haqq*.[140] *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda*.[141]

[137] Q.Isra'/Bani Isra'il.15
[138] Q.Nisa.165
[139] Q.Ra'ad.48-9
[140] Q.A'raf.43
[141] Q.TaHa.47

2.13 BMaktub 3.37

To Mulla Muhammad Tahir Badakhshi
Alhamdu li-'Lahi rabbi 'l-'alamina da'iman, wa 'ala kulli hal)

Consolation

Do not be sad, or broken-hearted at bad news. Because whatever that comes from the unboundedly beautiful (SWT), it is beautiful. Apparently, even if it seems *jalal*, anger , truly it is beautiful. Do not consider this saying an exaggeration. It is not merely a nicety. Instead, it is completely the haqiqat, and totally (sarasar) the gist.These ideas cannot be communicated via speaking or writing. If Allah makes us meet again in this world, good. Else we would interact in the last world soon. This hadith, *He is with him whom he loves (Al-mar'u ma'a man ahabba)*,[142] it is the good news to them, and consoling to the separated ones. I have received the letter that you sent via dervish Muhamnmad 'Ali Kashmiri. And I was able to understand what you wrote. In answer, I wrote according to the amount of time I could spare. May the children and the friends remain in peace, and remain in your houses. And remain well-pleased onto the decision (qadha) of he swt.

2.14 BMaktub 3.38

To Mulla Ibrahim
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

[142]hadith

Seventy-three factions

You may learn that it comes in the hadith,

> This ummat would be divided into seventy-three factions (firqa).[143] All of those would enter hell save a single one. (Kulluhum fi 'l-nari illa wahidatan). And they would remain in torture in the ball of fire.[144]

Now that does not mean they would abide forever in hell, and suffer torture forever because that would be inconsistent with having iman. And that[145] is the exclusive lot of the infidels.

In summary, when their evil beliefs are the reason behind putting them into hell, then indeed they all would enter hell, and suffer torture their according to each one's evil belief. However, a single faction among those[146] would be saved—their iman would save them, and liberate them. It is only that that if one does carry out any evil act, which does not get expiated via repentance or intercession (tawba, shafa'at), then it could be that he would suffer torture commensurate to that sin, or enter hell. On the other hand, the rest of the factions, all of them would enter hell, however, they would not remain there forever.

Do not declare as infidels Again, within this saved sect, some ones may en-

[143]The manuscript does say seventy-two, but it could have been probably a mistake of the copier, because the hadith books say seventy-three, c.f., Aftabi notes

[144]hadith

[145]eternal damnation

[146]seventy-three factions within the Muhammadan community

ter hell due to their dishonest deeds. The saying, *all of them*, it alludes to that. It is not unknown. When the rest of the deviated factions are the people (ahl) of qibla, then one should not show the temerity to call them infidels. However, if they deny (enkar) the required matters within the religion, or falsify (radd) the clear rulings of the sharia, or falsify the prevalent matters (radd-i mutawatirat) of the rulings of the sharia, then they may be ruled infidels. The ulama has said,

> Even when ninety-nine interpretations rule one as infidel, and a single interpretation rules one as not an infidel, then that single interpretation should be accepted, and one should not be ruled as an infidel.

Poor enters paradise before rich

The poor of this ummat would enter paradise half a day before the rich. That measures five hundred years because one day is five hundred years before Haqq swt. E.g., Allah has said, *And verily, a single day before your rabb is is like a thousand years in the way you count (Wa inna yawman 'inda rabbika ka'alfi sanatin mimma ta'udduna).*[147] However, the measure of that time would be onto the knowledge of Allah. Because at that time, day, night, month, years, the way we understand them, none of those would be present then. In this context, poor (faqir) means patient (sabur), i.e., those who patiently and strictly, observe the positive instructions of the sharia, and refrain from its prohibitions. However, there are degrees and levels within that fakirhood, some above others. And its highest degree is attained on the station of fana, where everything other than Haqq gets destroyed, and gets forgotten. And whoever brings together all the degrees of fakirhood, he is better than he who brings together only a few of the degrees. Therefore, along with attaining fana fi-'llah, if one also has apparent poverty (faqr-i zahir), one is better than another who attain only fana but lacks apparent poverty. So understand!

[147] Q.Hajj.67

2.15 BMaktub 3.39

To Muhammad Sadiq Kashmiri
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). To the sufis, *'ilmu 'l-yaqin*, certitude of knowledge is that certitude by which the maker of the trace (mu'thir) is attained from the trace via demonstrative proof (istidlal). When this meaning[148] is possible even in the people of consideration and demonstrative proof (ahl-i nazr va istidlal), then

1. What is the difference between the *'ilmu 'l-yaqin* of the sufis and the *'ilmu 'l-yaqin* of the possessors of the intelligible thing (arbab-i ma'qul)?[149]

2. And why is that *'ilmu 'l-yaqin* of the sufis gets included within kashf and shuhud?

3. And why does the *'ilmu 'l-yaqin* of the ulama fails to get freed from the nar-

[148] *'ilmu 'l-yaqin*
[149] philosophers

rowness of consideration and research (nazr, fikr)?[150]

Answer: You may learn that in *'ilmu 'l-yaqin*, both groups definitely witness the traces (shuhud-i athar). And from that place, those set feet towards the maker of the traces, who is not witnessed.

In summary:

1. **Tie** There is a tie (irtibat) between the trace and the maker of the trace (athar, mu'thir).

2. *Transformation* That tie causes one to change the focus (intiqal), from the trace to the maker of the trace (az wujud-i athar beh wujud-i mu'thir).

3. a) **Sufi** In the *'ilmu 'l-yaqin* of the sufis, that tie (irtibat) is formed via witnessing and unveiling.[151]

   b) **Ulama** On the other hand, in the *'ilmu 'l-yaqin* of the people of demonstrative proofs (ahl-i istidlal),[152] that tie is considerative (nazari), which is dependent on research (fikr) and proof.

4. a) **Sufi** Therefore, for the sufi group, *having seen the act, focusing onto the actor*, it is easy-to-do, instead, it is axiomatically true.[153]

   b) **Ulama** On the other hand, for the ulama group, it is subject to thinking and research.[154]

5. a) **Sufi** Therefore, yaqin of the sufi group derives from unveiling and witnessing.

   b) **Ulama** On the other hand, the yaqin of ulama group have not been freed from the narrowness of belief and proof.

6. a) **Sufi** In the *'ilmu 'l-yaqin* of the sufis, the word *demonstrative proof (istidlal)* is means *what appears (zahir)*, which is a sort of *pointing out the trace-maker from the trace*[155] (istidlal az athar beh mu'thir). However, actually, it unveiling and witnessing (kashf, shuhud).[156]

   b) **Ulama** On the other hand, the *'ilmu 'l-yaqin* of the ulama is its opposite. That is truly proof-based (istidlali).[157]

1. **Sufi** Since this difference is subtle, the sufi group remains on the degree of be-

[150] Aftabi translates fikr to Bengali as *gabeshana*, research

[151] translated according to Aftabi, lit., that tie is also witnessed and unveiled (mashhud, makshuf)

[152] i.e., ulama and the faylasuf

[153] that having seen the act, the sufi group always automatically focuses on the actor, as if in the subconscious level

[154] i.e., it is after some conscious-level intellectual deliberation that they focus onto the creator of the trace, i.e., Haqq swt, as the ultimate causer of the act

[155] or the actor from the act

[156] Yes! Sufis may use the term *istidlal*, and it seems to many that even those sufis are using proof (istidlal) to deduce that the ultimate doer is Haqq swt, but that is not literally true. Instead, they actually see that via their subjective experience of kashf and shuhud.

[157] and they do not at all have any subjective experience

wilderment (hayrat).[158]

2. **Anti-sufi** Another group criticizes that as it fails to understand this matter. And speak ill of those masters, who say that *'ilmu 'l-yaqin* of the sufis is *pointing at the trace-maker from the trace*[159] *(istidlal az athar beh mu'thir)*. All of that happens because they fail to realize the haqiqat of the matter.

Wa 'llahu yuhiqqu 'l-haqqa wa huwa yahdiy 'l-sabil. Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.

2.16 BMaktub 3.40

To Khwaja Husamuddin Ahmad
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). The way that the fakirs here are deserves praising Allah. I am seeking your good, also bodily wellness. I am blessed to receive the letter that you sent out of your grace. You have expressed the desire to live somewhere within the two noble sanctuaries.

Sir! Going there along with your family and friends — it does not look good to me. Instead, I am feeling it to be almost forbidden. It is better that you go alone. I hope that you would reach there well. The rest of the matters are relegated onto Allah swt.

Second, you have written about the esteemed Sayyid — physicians have made a prognosis that he would face harm. O beloved! I have thought on it deeply but on that matter, no harm comes into my sight. It is only that that I am feeling a darkness there, which is something else apart from this harm. What is the cause of that darkness?[160] In summary, the harm of which the physicians are making a prognosis, its possibility has gone away. *Wa 'llahu sub-hanahu 'l-a'lamu.*

2.17 BMaktub 3.41

To a pious woman

Religious advice

Allah swt said,

> O nabi! When the believing women come to you to take bayat on these matters that neither would they take anything as a partner with Allah, nor would they do any stealing (s-r-q),[161] or adultery, nor would they kill their own children, and nor would they bring deception before their hands, and feet, and nor would they disobey you in any religious good deed, you may take bayat from those women, and seek forgiveness for them from Allah. Verily, Allah is all-forgiving and compassionate (Ya ayyiha 'l-nabiyyu! Idha ja'aka 'l-mu'minatu, yuba'i'naka 'ala an

[158] i.e., fail to understand it, and as the result, gets confused

[159] or the actor from the act

[160] Only Allah swt knows it

[161] s-r-q, Aftabi translates it as *stealing or kidnapping*, and *stealing* seems right from the context, although Hava translates it as *kidnapping*

> la yushrikna bi 'l-llahi shay'an, wa la yasriqna, wa la yaznina, wa la yaqtulna awladahunna, wa la ya'tina bibuhtanin yaftarinahu baina aidihinna, wa arjulihinna, wa la ya'sinaka, fi ma'rufin, fa-bayihunna, wa 'staghfir lahunna Allaha, inna 'llaha ghafuru 'l-rahimun).[162]

This verse was revealed on the day of the conquest of Mecca. When the rasul took a leave from giving bayat to men, he gave bayat to women. And he (SLM) took bayat from them only verbally, never touching the hands of the women taking bayat. Since the women had more bad habit than men, he (SLM) added several clauses to their bayat. And obeying (imtithal) the divine (khodawandi) (SWT) command, he forbade the women from those bad deeds at that time.

Clauses for women

Clause 1-Pure monotheism

Nothing may be made a partner with him swt, be it in necessariness, existence, or right to be worshipped (wujub, wujud, istihqaq-i 'ibadat). A man, until his practice ('aml) would be sanctified from the taint of vanity (riya) and the desire of hearing praises (sum'a), and would be free of the suspicion of seeking compensation from some being other than he swt, that person would not come out of the circle of *shirk*, nor would he sincere monotheist (Wa law bi-'l-qawli wa dhikri 'l-jamili). The rasul (SLM) said, *The shirk in my ummat is more hidden than the feet of small ants, on a black stone in the dark night (Al-shirka fi ummati akhfa dabibi 'l-namlati 'llati tadibbu fi lailatin muzlimatin 'ala sakhratin sawda'a).*[163] As a poet has composed,

> In the pride of rejecting shirk
> So don't you leap in joy
> I am saying it clarifying this matter
> So think on, my friends
> In dark night on a black stone
> footprint of ant
> Even more hidden is this
> Principles of this shirk
>
> Laf biy-shirkiy mazan kana az nishan-i pa-iy muwr
> Dra shab tariq bar sang-i siyah pinhan-tar ast

The rasul (SLM) said on the small shirk,

> Beware of the small for of sharing partnership with Allah (Ittaqu 'l-sharka asghara)

,

> What is the smaller shirk (Ma al-shirku 'l-asgharu)?

And he (SLM) answered,

> Vanity (riya)

Venerating the rites, rules, and seasons of the infidels, it is a firm footstep into shirk. He who believes in two religions is also an polytheist (mushrik). To observe the rules of both Islam and infidelity, it is also shirk.

[162] Q.Mumtahina.12

[163] hadith

It is a precondition of Islam to turn the face away from infidelity. And to refrain from things commingled with shirk, it is a precondition of monotheism. To solicit help from idols and demigods to get healing from diseases, which is prevalent among Muslims, that is also clear shirk, and misguidance. To seek one's needs from broken or unbroken pieces of stones, it is sheer infidelity, and denying the necessary existence of Allah swt. Describing the states of some deviant groups of people, he swt said,

> They want to go to the Tagut or But seeking justice, however, they have been ordered to deny them. And on the other hand, the desire of Satan is to misguide them, and cast them far away.[164,165]

Due to their complete ignorance, most women seek help from the forbidden things. And seek deliverance for their problems from these named ones, ???? (). They are immersed in observing the customs and rites of those who share partners with Divinity (shirk). Especially, during the epidemic of smallpox, good or bad, everyone seek the refuge of that what is known in the Indian languages as the goddess Shitala. It is rare to find a woman free of this shirk. However, her whom Allah saves, she is saved. To honor the days that the infidels honor, or on those days, observe their customary practices, it is also a corollary to shirk, it mandates infidelity. E.g., during the Diwali ceremony, or the puja of Shyama, ignorant Muslims, especially women, they observe the rites of the infidels. And in a festive mood like the Eid, they send gifts to their daughters, sisters, and friends. And color the plates and pots like the infidels do, and they fill those up with red-colored rice, and send those to different houses. They consider that season extremely precious. All these are sharing partners with Allah swt (shirk), and infidelity, Allah has said,

> Most of them do not believe in Allah. Therefore, they are mushrik (???).[166]

Killing animals in shrines The give four-legged animals as tributes (nazr) to the walis of Allah, and take them to the head of their shrines, and kill — in the narrations of fiqh, those practices have been included within shirk— they[167] have stressed this. This type of killing, they have said that it is similar to the killings, which the Jinns do — this is forbidden in the sharia, and included within the boundaries of shirk. One should refrain from these as well because shirk is mixed in with these. Their are many other methods of offering tributes. You have to take animals there and kill them there — what is the need for making such a tribute? Then it would be like how the jinns kill animals—that is forbidden in the sharia, and falls within the boundary of sharing poartners with Allah (shirk). There are many other methods of making trubutes. That you have to take the animal there, and kill those there—where is the need to make such a tribute? Because then it would be similar to the animal-killing of the jinns,

[164] from the path
[165] Q.???
[166] Q
[167] faqihs

and a practice similar to the practice of the jinn-worshippers.

Fasting for pirs and ladies ??????????????????????

Clause 2: Theft

Clause 2 is to forbid theft. It is a major sin. When it is in most women, and there are only few women who lack this, as the consequence, forbidding it has become a precondition of giving them bayat. Those women who put their hands into the wealth of their husbands, without their permission, and spend it fearlessly, they are also considered thieves, and doers of major sins. This sin of thievery is present in common women, and such treachery is in almost every one them, except those whom Allah has saved. Alas! They do not even consider it to be bad deed. Since they think it is halal, I am fearful about them. Due to this reason, there is a good chance that they would be considered to out of Islam.[168] Allah is wise (). After asking women to refrain from sharing partners with Allah, he swt has forbidden thievery. Since this bad deed is prevalent among them, there is a fear that they may consider it halal, and as the result, turn into infidels. And as its result, this is a worse practice for them then the rest of major sins. By taking their husband's wealth again and again, when they are habituated to treachery. When the badness and depravity of putting their hands into other's property goes away from their sight, then it becomes easy for them to put their hands into the wealth of someone other than the husband. As its result, they fearlessly put their hands into other's wealth, and steal it. If you think a little, you would understand it. Therefore, this is now proven that forbidding theft for women, it is an essential important matter. So for women, theft is the worst sin after sharing partners with Allah.

Sidenote: Stealing from salat One day, our rasul (SLM) asked his companions (RA),

> Do you know who is the worst thief?

They answered,

> We do not know. Can you tell us?

And the rasul (SLM) replied,

> The thief of the thieves is that man who steals from his own salat, and fails to fulfill the pillars of the salat completely.

It is essential to refrain from such stealing as well, so that one does not become the *thief of the thieves*. One should make the intention of salat with the presence of the heart (huduriy-i del). Because unless the intention is made properly,. Next, the recitation should be made properly, and the bowing and prostration should be made peacefully (). And the standing and sitting should be done peacefully. I.e., after the bowing, one has to stand up straight, and delay for the duration of reciting the *tasbih* once. One has tgo sit properly between the two prostrations as well, and one should delay for the duration of reciting one tasbih as well.

[168] because one who thinks that a haram act is halal— jurisprudents (faqih) rule him to have left Islam

Only then, there would be peace in the standing and sitting. He who would not do this, he would be included within the thieves, and deserve torture.

Clause 3: Adultery

??????????????

A. Adultery of Eyes ??????????????

Clause 4

Clause 5

Clause 6: Follow rasul (SLM)

Bayat Only when the women accepted the above-mentioned clauses, then the rasul (SLM) enclosed () them within () the bayat. And by the instruction from Allah, sought forgiveness for them. The forgiveness that the rasul (SLM) sought by the instruction from Allah (SWT), one may have the perfect hope that it would be accepted by him (SWT). And it may be trusted that that community would receive forgiveness.

Hinda Hazrat Hinda (RAD), the wife of Hazrat Abu Sufyan (RAD), she was included within this bayat. Instead, she was the *leader ()* of the women taking that bayat. It was her being the intermediary () that the women used to speak to the hazrat (SLM).

???????????

Sinner as liked

Question: How can a sinner be said to be *liked (???)*?

Answer: When Allah swt wants to forgive someone, then he swt makes someone the *wasila*, connector. Therefore, although that one seems (zahir) to be a sinner, still truly (haqiqat), he is *liked (mardi)* by Allah. *Wa 'llahu 'l-subhanahu 'l-muwaffiqu. Rabbana atina min ladunka rahmatan wa hayyi'u lana min amrina rashada.*[169]

1-75 is part 1 76-124 part 2

2.18 BMaktub 3.42

To Khwaja Hashim Kashmi
After hamd, salawat and dua, I have received your blessed letter that you sent via Molla Fat-hullah. I am delighted as it contained love, pure intention, warmth, and longing for Allah (mahabbat, ikhlas, hararat, ishtiyaq). While reading your letter, your expansive light that is in that area, it came to sight profusely. It made me very hopeful. *Li-'llahi sub-hanahu 'l-hamdu wa 'l-minnatu 'ala dhalika.* What more would I write?

O beloved! I fail to fathom why Sayyid Mir Muhammad Nu'man is not writing letters. If you suspect that I am displeased, it is not that. On this side, my mind is fully clear. I take care of the said Mir sahib carefully, in the same way that the her takes care of her chicks. My purpose is that that no neglect occurs in the job[170] of the seekers, and no barrier forms on their path.

[169] Q.Kahf.10
[170] of realizing marifat

For two months, I have become weak. So, now I am unable to answer several question that you asked in the earlier letter. Allah willing, when I get well, I would answer them. Else I am hoping for dua and fatiha from the friends. Allah swt is sufficient for us (Hasbuna 'llahu wa ni'mal wakilu).[171] Salam to you, and the people of Allah (Wa 'l-salamu 'alaikum wa 'ala sa'iri ahli 'llahi). Love and dua towards the precious children.

2.19 BMaktub 3.43

To his children Khwaja Muhammad Sa'id (QS) and Khwaja Muhammad Ma'sum (QS)

Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). The way things are in this area deserves praising Allah. An amazing and rare companionship is going on here. Despite this, by the grace of Allah swt (bi-'inayati 'llahu sub-hanahu), no neglect or laxity has taken place within the main matters of the religion, and the roots of Islam.

If I write on a single gathering, it would be a big volume. In particular, tonight, which is the seventeenth night of blessed Ramzan, many matters were said before the Emperor. E.g.,

1. dispatch of the prophets (AS)
2. lack of independence of the intellect
3. iman in the last world, and torture and merit in it
4. affirmation of the vision[172]
5. seal of the nabis being the seal (khatamiyat-i nubuwat-i khatm)
6. every century having a Mujaddid
7. following the well-instructed caliphs (khulafa-i rashidin) (RAD)
8. Salat of tarawih being sunna
9. rejecting reincarnation (tanasukh)
10. the way the jinns are, and torture and merit with respect to them, and many other matters.

. And he listened to those attentively. Its ancillary matters were said as well, e.g., the way the poles, pegs and substitutes (qutb, watad, badal) are, and their unique things. Praise Allah that he was in a good mood. He did not express any impatience. Possibly, Allah has put in some hidden mystery within this incident and meeting. *Al-hamdu li-'llahi 'llazi hadana li hadha, wa ma kunna li-nahtadiya law la an hadana 'llahu. Laqad ja'at rauulu rabbuna bi-'l-haqq.*[173]

Secondly, the Quran has been recited up to Sura Anqabut. Every night, I return from that gathering, and get engrossed in reading tarawih salat. Even in this commotion, I have realized the magnificent felicity of memorizing the Quran. Yes! Apparently, this is a commotion, but actually this is pure peace. *Al-hamdu li-'llahi awwalan wa akhiran.*

[171] Q.Al-Imran.173

[172] of Allah in the last world

[173] Q.A'raf.43

2.20 BMaktub 3.44

To Mir Abdur Rahman, son of Mir Muhamad Nu'man

Affirming last-worldly vision

Bismillahi 'l-rahmani 'l-rahim. The criticism that you have made of the vision (), and the proof you have given to deny it, it is this,

> To see by eyes, it is necessary to face each other. However, it[174] is negated in the case of the holy dhat swt. Because it[175] would imply the dhat swt *possesses direction and is limited (???)* And that would further imply that .

??

2.21 BMaktub 3.45

Praise be onto Allah, lord of the worlds; benediction and peace be onto his messenger Muhammad, and all his progeny (*Alhamdu li-'Lahi rabbi 'l-'alamina, wa 'l-salawatu wa 'l-taslimatu 'ala rasulihi Muhammadin, wa 'ala alihi ajma'ina*).

Heart: Do not hurt

Now you may know that the heart (*qalb*)) is like the neighbor (*jaru*) of Allah, and there is nothing nearer his holy person (*janab*) than the heart. So be careful of it (*iya*). Do not hurt the heart, whether it belongs to a faithful person or it belongs to a sinner (*mu'minan, 'asiyan.* So, indeed the neighbor should be defended (*yuhma*) even if he is a sinner. So estimate from this[176] (*fa-ahdharu*), and take precaution (*wahdharu*).

So indeed, after unbelief (*kufr*), there is nothing that would hurt (iydha) Allah more than hurting the heart, since it is nearer to he (SWT) than anything else. And the entire creation is he (SWT) 's *devoted servant (*'abid*).* If one beats or verbally abuses a servant (*'abd*), his master is hurt. So what would be the disposition (*shan*) of the master, who is the absolute overlord (*maliku 'ala 'l-itlaqi*)?

Therefore, you may not intervene (*yatasarrafu*) in the matters of his created beings[177] beyond the measure that he has fixed[178]. On the other hand, if you intervene[179] in the measure that he (SWT) has legislated (*umira*), indeed it would not be considered hurting (*bi-dakhilin fi 'l-idha'i*), instead it would be merely obeying he (SWT) 's command. For example, lashing the unmarried fornicator a hundred times is the command of the sharia[180]. However, if he is lashed more than a hundred times, it would be considered oppression (*zulm*) and hurting the creation.

[174] facing each other
[175] facing each other
[176] analogy
[177] and punish them
[178] as a punishment, that the faqihs extracted from the sharia
[179] and punish them only
[180] and so that would not be considered oppression

Heart: Noblest in creation

You may know that the heart is the most excellent (*afdalu*) thing in the creation, and the most noble (*ashrafuha*).[181]

1. Man is the most excellent thing among all that is in the macrocosm (*'alam al-kabir*) — he is such due to his undifferentiatedness and all-comprehensiveness (*ijmalihi, jam'ihi*).

2. And in that same way, the heart is.[182] It is because[183]: The heart

    a) Comprehends all that is in man (*jam'iyatihi ma fi 'l-insani*), and also because

    b) Is perfect (kamal) in its simpleness and undifferentiatedness (*basatatihi, ijmalihi*).

3. Conclusion #1: Heart is the most excellent thing in the cosmos.)

4. That (thing) which is the most strictly undifferentiated and the most comprehensive (*ashadda ijmalan, akthara jam'iyatan*) is nearest to the person of he (SWT) (*aqraba ila janabihi ta'ala*).

5. Conclusion #2: Heart is the nearest thing to he (SWT) .)

Heart: Ascends to Haqq (SWT)

Whatever that is in the human body is either from the world of empirical things or the world of command (*'alam-i khalq, 'alam-i amr*). And the heart is the intermediary realm (*barzakh*) in-between them.

diagram 1. world of command (*'alam al-amr*) 2. heart 3. world of empirical things (*'alam al-khalq*) title of diagram: position of the heart

Ascent: Differentiated phase 1

First phase of the salik's ascent is differentiated and it is this: *Comment: Phase 1 of sufi's ascent is differentiated and it is the following.*

1. When they are ascending level by level (*fi maratibi 'l-'uruj*) each one of the latifas (latifas) of man ascends to its own prototype (*usulihi*). For example,[184] whose ascent towards its prototype takes place the first is water. Then,[185] towards the prototype of air. Then it[186] towards the prototype of fire.

2. Next, the latifas (*ruh, sirr, khafi, akhfa'*) ascend towards their own prototypes (*usuli 'l-lata'ifi*).

3. Next, those[187] ascend towards the particular name (*ismi 'l-juz'iyyi*) which is his[188] rabb.[189]

4. Next[190] ascend towards[191] universal name (*ismi kulliyyihi*).

[181] And its explanation is this:
[182] the most excellent thing in man
[183] of both of these following two reasons
[184] the latifa
[185] the latifa air ascends
[186] the latifa fire, it ascends
[187] latifas
[188] the salik's
[189] or origin of entification, *mansha' al-ta'ayyun*
[190] the latifas
[191] the salik's

5. Next,[192] ascend to wherever Allah wills.

Ascent: Undifferentiated phase 2

Comment: Phase 2 of sufi's ascent is undifferentiated and it is the following. In its ascent towards the locus that it may ascend to, the heart proceeds differently since it lacks a prototype — it ascends towards the person (*dhat*) of he (SWT) from the[193] beginning. Therefore, the heart is indeed the door to the absent he-ness (*babu ghaybi 'l-huwiyyat*). However, it is hard[194] to arrive (*al-wusula*)[195] via the path of the heart alone (*wahda'*), without he completing that differentiated[196] (*itmami dhalika 'l-tafsil*).

Take note! The all-comprehensiveness and the spaciousness in it[197] (*al-jami'iiyata, al-tawsi'ata fihi*) are completed only after those levels (*maratib*)[198] are journeyed (*tayy*) in a differentiated manner (*ba'da tayyihi tilka 'l-maratiba 'l-tafsiliyyata*). Can you not see this? Here, the heart refers to the all-comprehensive thing that comprehends the *simplest of the simple things* (*al-jami'u 'l-basitu 'l-absatu*), not that bodily part made of flesh (*mudghatu 'l-lahmiyatu*).[199]

[192] the latifas
[193] very
[194] for the salik
[195] on the person of he (SWT)
[196] journey, beforehand
[197] the heart
[198] of the first phase of the ascent
[199] that is the physical heart

2.22 BMaktub 3.46

To Khwaja Muhammad Sa'id (QS)

Ascent and descent ('uruj, nuzul)

Comment: This is an interpretive translation according to the Bengali translation made by the Shaykh Aftabi. For this maktub, he noted that this is an interpretive translation. I guess it is so as a literal translation for this maktub would be incomprehensible.

Nahmaduhu wa nasta'inuhu wa nusalliy 'ala sayyidina wa mawlana wa shafi'i dhunubina muhammadin wa alihi wa ashabihi. You may learn that Allah swt has revealed this to me,

> Verily, there is a dot within the world of creation, which is the center of the world of shadows. And that dot is the undifferentiation (ijmal) of all the worlds, and the entire cosmos is only the differentiation of that undifferentiation. In brightness, that dot may be compared to the sun. Everyone in the cosmos has been illuminated by its light. Whoever receives effusion from Haqq (SWT), he receives it via the wasila of that dot. That dot is located directly (barabar) in front of the descent (hubut) for the dot of the absent he-ness (ghaybi 'l-huwiyyat). And that dot is located on the degree of descent. Therefore, unless one would descend down (al-

> hubut) to the dot of the absent heness (nuqtati ghaybi 'l-huwiyyati), one would not progress to degree of sheer dhat, known as the absent he-ness (ghayb-i huwiyat).
>
> This descent takes place here for invitation and perfection-giving (da'wat, takmil). The descent that takes place on the degree of that said dot, it makes one imagine that as if his face is towards the cosmos, and his back is towards Haqq swt. It was also revealed that this focus of him towards the cosmos, and this state of being cut-off (intita') frolm he swt, it would remain until death. Next, when the time period for arrival (waqt al-wisal) with Haqq swt comes, then the state gets reversed (in'akasa). Therefore, while remaining in this world of separation (nasha'ti 'l-firaqu) and longing (shawqu) remain for both the sides. On the other hand, the meeting (malaqatu) takes place after death only.

It comes in the hadith qudsi, *The* abrar *have a long longing to meet me, and I also have a hard desire for them (Ala! Tala shawqu 'l-abrari ila liqa'iy, wa ana ilaihim la-ashaddu shawqa)* — its true meaning was manifested to me.

Moreover, you may learn that despite having descended onto this degree, there is no longer any veil present between the salik[200] and Haqq swt. I.e., all the veils goes away but his focus towards the holy dhat (SWT) gets lost, and instead the focus comes towards the world of creation totally. This is the station of invitation (da'wat).And sometimes, he descends down from this cnter-point of the world of shadow (markazu da'irati 'l-'alam-i zilliy), and arrives onto the center-point of the circle of nonexistence ('adam), which is the station of infidelity towards Allah swt, and the level of denial of what comes from him SWT[201] and his nabis (AS). One ascends above this dot, and arrives onto the center-point of the circle of the prototype (asl), which is the circle of the prophetic (AS) stations. That above-mentioned station, i.e., the dot that was discussed before, it was very muddy and dark. One descending onto it, in order to make it full of light, it is an important and great act. The dot opposite to it is called the dot of Islam. Upon arrival onto that darkened dot, one climbs onto the dot of Islam.The lamp of that darkened dot is the sacred kalima *La ilaha illa 'llah. Wa 'l-salam.*

2.23 BMaktub 3.47

To the reigning ruler Jahangir

Wali doing dua for battle

The least of the dua-sayers Ahmad is presenting before those present in your sublime court, and revealing his lowliness and neediness (niyazmandiy). And expressing gratitude for the peace that is prevailing among the people by the felicity of those present there, and its servants. When the hope for

[200] i.e., *abrar*

[201] i.e., Quranic verses

the acceptance of the dua is felt, and the fakirs and dervishes gather together, then they wish the victory for your victorious army. Because,

> Each person is
> Made for a unique task
>
> Har kasiy ra
> Behar-i kariy sakhtand

Victory: Haqiqat versus form

Vain tasks (‘abth) are forbidden in the divine activities (karkhaneh-i khodawandiy), and the task of the soldiers for war and jihad is to strengthen (taquwwiyat) and empower (ta’iyyad) the felicity of the military superiority (payah’i dawlat-i qahira) of the sultan, onto which the spreading of the sharia is linked. It is a common saying, *The sharia is below the sword (Al-shar‘u tahta ’l-saifi).* This exalted mission[202] is again dependent on the dua of the dua-making soldiers (lashkar-i du‘a). They are the possessors of fakirhood (arbab-i faqr) and companions of affliction (as-hab-i bala).[203] Because victory is of two types,

1. **Form of victory** One type of victory depends on the equipment (asbab). This is the outer form of victory and assistance, and it depends on the military troops.

2. **Haqiqat of victory** The second type of victory is the haqiqat of victory and assistance—it comes from the maker of the equipment (musabbib al-asbab).

> And victory and assistance come from none but Allah (Wa ma al-nasru illa ma min ‘inda ’llahi)[204]

The victory that this verse is pointing towards the army of dua (lashkar-i du‘a).

Effects of dua

1. Dua gives haqiqat of victory Therefore, due to their brokenness and smallness, soldiers of dua lie before the military soldiers. And they point away from the occasion, and towards the occasion-maker.

> Broken-hearted ones precede on this plain
> Remember it on the screen of your mind
>
> Bordan shakastagan
> Az iyn maidan goiy

2. Dua changes fate Also, dua destroys the decrees (qada) of fate. As the truthful news-giver has said,

> Without dua, the calamities of fate do not go away (La yaruddu ’l-qada’a illa ’l-du‘a’u).

On the other hand, the sword and the battles do not possess such power. I.e., they are not capable of nullifying the calamities of fate.Therefore, due to their brokenness and weakness, the army of dua is stronger than the army of the battle (lashkar-i ghaza).

[202] of the army to spread the sharia by keeping the realm secure

[203] i.e., fakir, dervish and the poor, c.f., Aftabi

[204] Q.Al-Imran.126

3. Army of dua Moreover, the army of the dua is like the life of the army of the battle, and vice versa, the army of the battle is like the body of the army of the dua. Therefore the army of the battle has no alternative save the army of the dua, in the same way that the body alone may not help when it is without life. Due to this, narrators of hadith have said that hazrat the rasul of Allah (SLM) used to pray to Allah for victory in battles giving the wasila (tawassul) of the muhajirs, who were fakirs,[205] even when he (SLM) had an army, which was formidable in battles.[206] Indeed the poor (faqir) are down-trodden, insignificant and low as it is said,

> The poor remains black-faced in both the worlds (Al-faqqaru sawadu 'l-waj-hi fi 'l-daraini).

Still they are the army of dua. Certainly, they would bring benefit some day. And because they are so insignificant, they are significant before Allah swt, and precede all the co-workers (hamginan, hamkaran). The truthful news-giver (SLM) has said, *Tomorrow, on the day of resurrection, blood of the shahids would be weighed against the writing-ink of the ulama — subhanallah, the side of the ink would be heavier.*[207] *Sub-hanallahi wa bihamdihi*! This ink and blackness of their has been the cause of the high-level honor and brightness of their faces ('izzat, surkh-i ru'iy). And raised their feet from the low to the high. Yes!

Drinking elixir of life makes one immortal
Seek what is there in darkness

Beh tarikiy darun
Ab-i hayat ast

This poem says,

My flower-faced friend claimed me as slave
My black face finally became effective

Golam khwavishtanam khand laleh rokhsariy
Siyah ruy'iy man kard 'aqibat kariy

This insignificant fakir is unfit to be a soldier of dua. Still, since he is a fakir in name, in the hope that his dua would be accepted, and in order to preserve his earthly felicity, he does not refrain himself from making dua. And in order to preserve health and tranquility, he keeps his tongue always moist with supplication with total focus. *Rabbana taqabbal minna innaka anta 'l-sami'u 'l-'alim.*[208]

2.24 BMaktub 3.48

To Khwaja Muhammad Sa'id

Bismillahi 'l-rahmani 'l-rahim. Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

[205] The word fakir (faqir) has a double-meaning here, it means both the poor and the spiritual seekers

[206] i.e., he (SLM) did not consider the army sufficient, c.f., Aftabi

[207] hadith

[208] Q.Baqara.127

Aqrabiyat

The interaction of *aqrabiyat*, intimate nearness of he swt, that[209] is linked to the knowledge of the presence (‘ilm-i huduri). And that[210] comes down from the prototype of the known thing (ta‘alluq beh asl-i ma‘lum). On the other hand, that[211] is coming from a shadow (zill) or form (surat) of that,[212] This happens in the case of attained knowledge (‘ilm-i husuli).

A. Attained knowledge

Sub-hanallah! Therefore, attained knowledge (‘ilm-i husuli) is truly not the knowledge of the known thing. Instead, it is the knowledge of merely a *form (surat)* of the known thing. Actually, it is ignorance and connection to that thing itself. It is surprising that ignorance about a thing, they describe that as the knowledge about that thing.

Why

1. Form and shadow are not prototype I guess they imagine that the form and shadow (surat, zill) of a thing to be identical to the prototype indeed. And they recognize the knowledge on the *form* of a thing as the knowledge on that thing itself. However, that is false.

2. Identicalism is false Moreover, they support the call to identicalism (da‘wa-i ‘ainiyat),[213] which is not worth listening to.[214] Because a thing and its form, they are separate. And wherever two things are established, contrariety is mandated. Knowledge of the outer form of a thing, how can it be identical to its haqiqat? It cannot be identical because the form of a thing, it is merely the likeness of the external side (tamaththal-i zahir) of that thing, which has been clothed in the rules of the mirror, and been manifested. There are many subtle realities and mysteries in the thing, however, there are no sign of those in the form.

For the beloved, how to form her form?
Bewildered I am on how to draw that dance-form

Gar masawwur surat-i an dilistan khwahed kashid
Hayratiy daram keh nazash ra chasan khwahed kashid

3. Knowledge of zahir It is a matter of regret! If

1. the manifest side (zahir) of the thing were manifested alone (sarafat), and

2. batin remained stopped (mawquf)

then it would have been good, but it is not that way. Instead, what has happened is that the zahir

[209] interaction of *aqrabiyat*
[210] interaction
[211] interaction
[212] known thing

[213] *‘ainiyat*, identicalism is the idea that the creator and the created thing, they both are identical to each other IAM
[214] as this idea of *‘ainiyat*, identicalism, it is so preposterously false

1. gets clothed (talabbus), like the receptacle (mahall) and the mirror,[215] and next

2. appears in the outer form of the thing (zahir-i shayy).

Then it is correct that the zahir does nor remain sheerly and identically like itself, instead takes another form. Therefore, in the way that the form is deprived of the haqiqat of the thing, in that same way, that[216] is deprived of the zahir of that[217] as well. Therefore, necessarily, knowledge of that form (surat) may not be the knowledge of that thing.[218] In summary,

1. That is called the known thing, which exists in the mind.[219]

2. And in this place,

    a) when the form is present (ka'in) onto the screen of the mind, then that[220] is the known thing, and

    b) when the form is other than the known thing, then it is not necessarily true that when the knowledge of the form is attained, then the proper knowledge of the thing is necessarily attained.[221]

4. Knowledge of presence On the other hand, knowledge of the presence ('ilm-i huduri) is that when one perceives that, the perceived thing itself remains present (hadir-i mudrakah). Neither a shadow nor a form penetrates that.[222] Therefore, within this 'ilm-i huduri, the known thing itself is present there, not merely a form of that. Therefore, 'ilm-i huduri is superior. Instead, it is the only knowledge.

5. Acquired knowledge What is beyond that (ma sewa)[223] is acquired knowledge ('ilm-i husuli). And that acquired knowledge is nothing but ignorance and stupidity, which reveals itself as knowledge. This is a big stupidity to consider

1. one's own ignorance as knowledge, and

2. failure to recognize *not knowing* as *not knowing*.

3. And not knowing that he is indeed ignorant.

This 'ilm-i husuli has no path towards the dhat and attributes of the Necessary swt. And his (swt) holy necessary dhat does not get known or penetrated by such knowledge. Because

1. This[224] knowledge is actually the knowledge of the form of the known thing, not the knowledge of the haqiqat of the thing. It has been said before as well.

[215] Aftabi translates, *gets colored in the color of both the the receptacle (mahall) and the mirror*

[216] form

[217] thing

[218] i.e., true knowledge of the haqiqat of that thing

[219] i.e., is drawn and located onto the screen of the mind, c.f., Aftabi

[220] form

[221] at that same time

[222] thing itself

[223] 'ilm-i huduri

[224] aquired

2. Moreover, the form has no path towards the presence of he swt. If it had such a path, then it could be said that the knowledge of the form is the knowledge of the haqiqat.

Analogy of the Necessary

a. Objection 1 However, many say, *Allah has no image (mithl), but has analogy (mithal).* Even if that analogical form is established, then that would be something else but the image, which is on the screen of his mind.

b. Objection 2 It also could be that when the *'alam-i mithl* is the widest in the creation, then form may be present in it, but that form may not be there onto the screen of the mind.

Explaining *Contained in heart of devotee* It comes in a sacred hadith, *Heaven and the earth may not contain me, but the heart of the faithful may.*[225] It comes in the hadith qudsi, *Heaven and the earth may not contain me, but the heart of the believer indeed may contain me swt.* It refers to that faithful devotee whose interactions are separate from the rest of men, and has attained fana and baqa, and has been liberated from *receipt*, and instead has realized the presence (hudur). Therefore, if it[226] can be contained there,[227] then it happens as the presence (hudur), not as receipt (husul).

Onto which mirror
do you come on?
There is no such mirror
in the creation

Dar kodam a'inah
dar ayad uw?

B. Presence-derived knowledge

1. Knower is the known thing You may learn that in that method of the presence-derived knowledge ('ilm-i huduri), when one perceives a thing, then the knower and the known thing get unified. Therefore, this knowledge does not go away from the knower. Instead, the known thing is he himself, instead of a separate thing.[228] Therefore, it is improper for that knowledge[229] to become disjoint (infikak).[230]

2. 'Ilm versus haqiqat

A. 'Ilm-i huduri and haqiqat Additionally, one may learn that when, within 'ilm-i huduri, one oneself is the known thing, not merely its form, then necessarily, within one, the known thing gets unveiled. And like it (kama huwa), it comes within knowledge. And that thing's haqiqats are perceived, and those get known. Because the reality or haqiqat of a thing means the thing itself. When all the faces (wujuh) and the crossing-overs (itibarat) become silent. And the thing itself remains, which is perceived by one's sensory organs as present (hadir), then its haqiqat is realized.

[225] hadith
[226] Necessary
[227] in the heart of the faithful devotee
[228] i.e., one perceives that same thing (nafs-i mudrakah) instead of something similar
[229] huduri
[230] from the knower

B. Acquired knowledge ('ilm-i husuli) and haqiqat On the other hand, its opposite is what happens in the case of 'ilm-i husuli. What come to be known here for the thing, they are its existence and the crossing-overs (itibarat) of the thing— they are the outer forms and apparitions (surat, ashbah) of the thing. All these are realized, but the thing itself is not realized, as it has been narrated before. Therefore, there, the haqiqat of the thing does not get known. And the thing, along with its haqiqat, is not realized.

C. Summary In summary, in 'ilm-i husuli, both the unveiling and its perception (inkishaf, idrak) of the thing are realized, while on the other hand, in 'ilm-i huduri, the thing does get unveiled but there is no perception. I.e., the haqiqat of the known thing (kunh-i ma'lum) is unveiled, but not perceived.

3. 'Ilm-i huduri versus haqiqat/essence Question: When the 'ilm-i huduri of the holy dhat (SWT) is established, as it has been done before, it would necessitate that the essence (kunh) of his dhat gets unveiled, as well as the dhat itself of the Necessary (SWT). However, it is against the law of the ulama. Comment? **Answer:** To establish such a relationship of 'ilm-i huduri towards his holy dhat (SWT), it is tantamount to making a relationship of witnessing towards his holy dhat (SWT). I.e., unveiling is attained there but perception is negated. Towards the holy dhat (SWT), if there can be a relationship of witnessing, why cannot there be a relationship of knowledge. This[231] is subtler than witnessing. It is perception, which is blameworthy and impossible, because that would necessitate encompassment and limitation (), and on the other hand, getting unveiled is not blameworthy. Haqq swt has said, *Sight may not perceive him (La tudruku 'l-absar)*,[232] but did not say that the eyes would not see him (SWT).

Perception versus unveiling Question: If it[233] is not perceived, what result would be attained by getting it unveiled?

Answer: The purpose of unveiling is that he who sees attains pleasure (iltidhadh-i ra'iy), and that would be attained, regardless of whether he perceives it or not.

Question: If he[234] attains the unveiling but no perception (inkishaf biy-dark), how would he attain pleasure?

Answer: The knowledge of unveiling is enough for pleasure, regardless of whether it is perceived or not. Or we would say that it would be perceived there, but that would be *unknown in its howness (maj-hul dar kaifiyat)*, i.e., unqualified. Allah swt knows all that. The perception, which is qualified indicates limit. And what is forbidden is that. *Knowledge may not perceive him (La tudrukuhu 'l-absaru)*.[235] This verse supports 'ilm-i husuli. If there is no perception within 'ilm-i huduri, how would it come into 'ilm-i husuli? Whatever that is in the

[231] knowledge
[232] Q.An'am.104
[233] Haqq swt
[234] witness
[235] Q.An'am.103

shadow, it comes from the prototype. It is only this much that the perception of the prototype is unqualified, while the perception of the shadow is qualified.

2.25 BMaktub 3.49

To Janab Hazrat Mir Muhammad Nu'man Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Knowledge of presence ('Ilm-i huduri)

You may learn that acquired knowledge ('ilm-i husuli) relates to the external world or world-beyond-horizon (afaq) while knowledge of the presence ('ilm-i huduri) relates to the internal world or the world within the nafs (anfus). And when the interactions of the intimate nearness (aqrabiyat) of he swt show their faces to the arif with the complete marifat, and the arif dissolves (mutahalliy) in that sublime station, then this anfus becomes like the afaq, and this *ilm-i huduri* transforms into *'ilm-i husuli*. And after attaining his *aqrabiyat*, this becomes like his internal world. Before the ('ilm-i huduri) used to relate to his nafs, on the other hand, presently, now it has formed a nisbat with that aqrabiyat. Now that does not mean that the salik considers himself identical to the Necessary, and the knowledge that was related to his nafs, it forms a nisbat with the holy dhat of the Necessary — Allah is pure from that. Instead, this is the station of tawhid, or related to the stations of nearness. Because the ultimate stage of nearness is unification. Aqrabiyat is something else, and its business (kar va bar) is something else as well. Instead, one has to cross the levels of unification (ittihad) and instead, arrive onto the level of dualism (ithnaniyat), and it is only then that aqrabiyat would form its form. Let no moron get confused by the word dualism, and considers tawhid higher than that. Because that dualism, which is lower than the station of tawhid, it is the station of the common people, who are like the four-legged animals. Instead, this dualism, which is a thousand degrees higher than tawhid, it is the station of the eminent prophets (AS). That sobriety (sahw), which is before intoxication (sukr), it is the state of the common people. And on the other hand, that sobriety, which is after intoxication, it is the station of the elect, instead, the elect of the elect (akhs-i khwass). In that same way, the Islam, which happens before the infidelity (kufr) of the tariqa, it is the Islam of the common Muslims, while on the other hand, the Islam, which is attained after the infidelity of the tariqa, it is the Islam of the elect of the elect.

It is a surprising interaction: Although the salik does not recognize himself as the dhat of the Necessary, still the 'ilm-i huduri that was related to the salik, it forms a nisbat with the holy dhat (SWT). On the other hand, the ilm-i huduri that was with himself, it transforms into 'ilm-i husuli.

> In love
> such surprising things happen
>
> Dar 'ishq
> Chenin bu-'l-'ajabiy ba shad

Intellect of the intellectuals may not carry such subtle knowledge. Instead, they imag-

ine that it is two contrary things being brought together. It is like what an arif has said,

> I have come to know my nurturer
> Bringing contrary things together
>
> ‘Araftu rabbiy
> bi-jam‘i ’l-addadiy

Rabbana! Atina min ladunka rahmatan, wa hayyi’lana min amrina rashada.[236] *Wa ’l-salamu ‘ala mani ’ttaba‘a ’l-huda.*[237]

2.26 BMaktub 3.50

To Qazi Nasrullah

Proofs: Zahiri versus rasikh

Pointing out (istidlal) the tracer from the traces (istidlal az athar beh mu’thir), and the creator from the creation — those are the jobs of both of these two groups,

1. zahiri ulama
2. deeply rooted (rasikh) ulama

These rasikh ulama, they are the perfect ones and the heirs of the prophets (AS).

Proving Method: Zahiri vesus rasikh

1. Zahiri ulama They attain the knowledge of the creation. And from that, they attain the knowledge of the creator. And they argue that since the traces exist, the maker of the traces.[238] must exist. Consequently, they attain iman and certitude (yaqin) onto the existence of the maker of the traces.

2. Deeply rooted ulama On the other hand, rasikh or deeply-rooted ulama, they cross the stations of the perfect things of walayat, and arrive onto the station of invitation (da‘wat), which is the exalted station of the prophets, because it uniquely belongs to those masters.

More on rasikh ulama

They[239] also, after they attain self-disclosures and witnessings (tajalliyat, mushahadat) establish Haqq (SWT), find iman in the trace-maker And they do it in the method of *having seen the trace, establish the trace-maker (istidlal az athar beh mu’thir).* And by that establishment, they also attain some sort of iman onto the true trace-maker (mu’thir-i haqiqi) (SWT). Because they finally come to know that

1. **Shadow** All that is seen or come into appearance, they all are only a shadow of the sought thing. And that shadow should be negated, and should not be believed in. And
2. **Proof** In this world, without proof, one may not attain iman in the unqualified thing (bechun).

Therefore, they focus onto the proof, and desire the sought thing without the veil (hilulat) of the shadow.

[236] Q.Kahf.5
[237] Q.TaHa.47
[238] Allah swt
[239] rasikh ulama

A. Lovers

Now these masters,[240]

1. they are deeply in love with Haqq swt, and

2. they forsake the ma sewa for this love.

So as its result, according to the hadith, *He is with him whom he loves (Al-mar'u ma'a man ahabba)*,[241] they

1. reach the true intended thing (maqsud-i haqiqi) via the road of demonstrative proof (istidlal), and

2. free themselves from the narrow path (tangana) of self-disclosures and manifestations, which are tainted with shadows, and reaches the prototype of the prototypes (asl al-asl).

The knowledge of the zahiri ulama reaches a certain station only. On the other hand, these masters[242] get pulled by the fish-hook of love, and as its result, they themselves reach that station, and attain an unqualified conjunction (ittisal-i biy-chuniy).[243] Possessing love or not possessing love—that is the difference between these two groups.[244] And those masters of love are those who have been freed from the love of the ma sewa, and then have attained conjunction (ittisal) with the Beloved (SWT).

[240]rasikh ulama
[241]hadith
[242]who are the people of love
[243]with Haqq swt
[244]i.e., The zahiri ulama lack that love whereas those highly-evolved sufi masters do possess love

B. Non-lovers

And he who has not yet received love, he considers its[245] knowledge sufficient. Even that, those above-mentioned masters,[246] for them, those[247] that they themselves arrive onto, even the mere knowledge of them[248] knowledge may reach. If their[249] knowledge is true, then they may proceed only as far as the stairs to that knowledge.[250]

C. Arrival-makers

And he who has arrived onto the sought thing, he remains with the sought thing. If two things are together (ma'iyat), there is not even a fine difference in-between. And any matter that does happen in the lot of one thing, it does happen for the other who has attained togetherness. As a master said,

> Man vis a vis Haqq
> Same way as milk and sugar
>
> Bandeh ba Haqq
> hamchu shir va shukr ast

Wa li-'llahi 'l-mathalu 'l-a'la.[251] One should be the servant, and attain freedom from the slavery of the ma sewa. *Wa 'llahu subhanahu 'l-muwaffiqu.*

[245]the zahiri ulama's
[246]who are the lovers
[247]high-level stations
[248]non-lovers
[249]non-lover's
[250]of the lover
[251]Q.Nahl.60

2.27 BMaktub 3.51

To Sher Muhammad Lahori

Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Heart: Attestation versus faith

Question: Some of the God-realized (muhaqqiq) kalam-scholars have said, *Haqiqat of iman is the* attraction of the heart (garvidan-i dil)—what does it mean? to recognize it as the truth, and to believe in it in the heart — is the meaning of attraction limited to that? Or is it something else?

Answer: *Attraction of the heart (garvidan-i dil)* is something apart from *Yaqin of the heart* — although it is not beyond attestation (tasdiq),[252] still it has branched out (mutafurru') of yaqin.[253] After attaining the faith in the heart, there is no alternative save having either one of these two states,

1. Either one surrenders to the object of that faith, and submits (inqiyad),
2. Or one denies and disobeys () him.

The sign of the surrender and obeyance (taslim, inqiyad) is the good-pleasure (rida) of the heart, and the expansion of the breast (inshirah-i sadr). On the other hand, the sign of denial (juhud, inkar) is having displeasure and hatred of the heart (karahat-i qalb) towards him swt, and the constriction of the breast (tangiy-i sina). Allah swt has said,

> Whom Allah wants to guide, he opens and widens his breast, and on the other hand, whomever he wants to misguide, he constricts his breast, as if he is ascending the heavens with difficulty. It is in this way that Allah throws defiled things down onto those who refuse to believe. (Fa-man yuridillahu an yahdiyahu yashrah sadrahu li-'l-islami, wa man yurid an yudillahu yaj'al sadrahu dayyiqan haraja, ka-annama yassa'adu fi 'l-sama'i, ka-dhalika yaj'al 'llahu al-rijsa, 'ala 'llazina la-yu'minuna).[254]

1. The heart of the faithful man attains faith, and after it, that[255] may attain peace and obeyance (taslim, inqiyad) — then it is nothing but sheer gift and infinite grace () of God.
2. On the other hand, after attaining faith, if that[256] denies (), then that[257] is derived from the firmness and and habituatedness () of the nafs. Because that[258] is habituated to its own self-pride (), and it is its innate nature (khaslat) to refuse to follow others, and to be disobedient. It desires that all support it, and obeys it, and on the other hand, it itself refuses to obey others, or surrenders to anyone else.

[252] what does it mean?

[253] i.e., after believing, obeying him swt, and accepting his suzerainty, which is called surrender

[254] Q.An'am.125

[255] heart

[256] heart

[257] denial

[258] nafs

> Allah has not oppressed them, instead they themselves have oppressed them (??????).[259]

By his sheer grace, Allah has healed one community from that congenital sickness, and made it obedient (taslim) to, loyal (inqiyad) to, and follow (taqlid) the prophets (AS), who point to the straight path. And he swt has promised to grant them the paradise, which is the place onto which Allah is well-pleased. On the other hand, he swt has allowed another group to follow their own innate natures. I.e., he swt has not restricted them from following their innate evil natures (rada'il tab'iy), and has not made efforts to heal them of their congenital disease, and has not pulled them towards this felicity. On the other hand, by clarifying the straight path, dispatching prophets (AS), and by sending down books, the faithful, unfaithful,, obedient, disobedient

2.28 BMaktub 3.52

To Khwaja Muhammad Hashim Kashmi

'Ilm-i husuli/huduri going away

Fana means forgetting the ma sewa.The ma sewa can be divided into two parts.

1. First type: Things located in the outside
2. Second type: Things located in the inside

Warning

2.29 BMaktub 3.53

To Khwaja Muhammad Ma'sum
Bismillahi 'l-rahmani 'l-rahim. Allah swt has said,

> Did an aeon come upon man when he was nothing worth remembering (Hal ata 'ala 'l-insani hainun mina 'l-dahri lam yakun shay'an madhkura)?[260]

Yes! My nurturer! ??????????????????????????

Warning

2.30 BMaktub 3.54

To Khan Jahan

May Haqq SWT allow you to go on in the way that pleases you, and keep you with composure, highness and honor (salamat, mu'azzaz, muhtaram). *Bi 'l-nabiyyi wa alihi 'l-amjadi, 'alaihi wa 'alaihimu 'l-salawatu wa 'l-taslimatu*

Obey sharia

Let me quote,

> In the field lie balls of opportunity
> and felicity countless

[259] Q?

[260] Q.Insan.1

Why are the horsemen not coming
to play?

Tawfiq va sa‘adat dar miyan af-
gandeh and
Kasiy bemaydan dar na-miy-ayad
savaran ra cheh shad

The ephemeral pleasures(taladhdhudhat) and bliss (tana“umat) of this ephemeral world (dunwiya'i fani) would be digestible (guvara) when one would act according to the bright sharia. And they would unite (jam‘a) with the matters of the last world. Else they are like lethal poison laced with sugar. And they would deceive only the stupid people. Unless one is medicated with the elixir from that unboundedly competent physician (hakim-i mutlaq) (jalla shanuhu), and that sweetness is balanced by the bitterness of the positive orders and negative prohibitions of the sharia, one would face incredible harm. In summary, if one does just a little exertion and labor (andak sa‘i va taraddud) according to the very straight and easy path the sharia, the neverending realm (mulk-i badiy) would come to one's hands. On the other hand, if one is evenly slightly neglectful (ghaflat) or inattentive (faraghat), that neverending felicity would refuse to come.

One should act according to the intellect that is Persianghted (‘aql-i durandish), and one should not exchange that[261] with walnut and raisins like children do. The service that you are giving to the country, if you combine that with observing the Mustafan sharia, it would be doing the work of the prophets (‘alaihimu 'l-salawatu wa 'l-taslimatu), and brightening (munawwar) and spreading (ma‘mur) the sharia. We the fakirs, if we try our best for the whole year, still we would not come anywhere near royal falcons (shahbaz) like you.

On the field of felicity, opportuni-
ties galore
Horsemen, why aren't they com-
ing to play?

Gu'iy tawfiq va sa‘adat darmiyan
afgandeh and
Kasiy namidan dar na-miy-ayad
savaran ra cheh shad

O Allah! Whatever you love and like, grant us opportunity for that (Allahumma waffiqna li-ma tuhibbu wa 'l-tarda).

PS The carriers of this letter Khwaja Muhammad Sa‘id, and Khwaja Muhammad Ashraf are close friends (yaran-i makhsus) of mine. If you look into their situations, I'd be grateful. Your deeds and situations are indeed high (Amrukum a‘la, va shanukum arfa‘u).

2.31 BMaktub 3.55

To Mamriz Khan Afghan

Fleeing fakirhood for wealth

Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun ‘ala ‘ibadihi 'llazina 'stafa*). Brother Mian Mamriz Khan! So, fleeing narrowness of poverty (tangi'-ha-i faqr), you have taken refuge (iltija) of a rich man. And you

[261] felicity

have drowned in their pleasure and bliss (taballudhdhat, tana“umat). *Inna li-llahi wa inna ilaihi raji‘un.*

You may consider it deeply: Yes! If you progress a lot in this world, spend in the companionship of the rich, maybe you would have the rank (mansab) of a thousand. Man Singh held the rank (mansab) of five thousand, or seven thousand. You cannot have more than that. Let us assume that you have received the same rank as Man Singh — think about what you would do, and what honor (bozorgi) you would receive. Even in poverty, you used to receive plain food. Instead, now you are getting food cooked in ghee. Days used go by then, just as they do now. But have you thought about what you have let go out of your hands? As your life goes on, you'd keep getting your hands emptier (muflistar) in the same way.[262] *He who is content in his own harm, he does not deserve compassion (Al-radiy bi-'l-darabi la-yastahiqqu 'l-nazara).* When you have gotten into it, at least try so that the firm standing (istiqamat) onto the sharia, and the clinging to (iltizamat) it do not get out of your hands, and the exercises of the inner realm (shughli batin)[263] do not get lacking (futur). However, it is hard to do these[264] along with worldly deeds (dunya) altogether (jam‘a), for they are contrary things. So you may try so that at least by the measure that the intention is wholesome behind the burden (taraddud) you have taken over, or the service (khidmat) you are trying to give. Once you rectify the intention (tashih-i niyyat), it would be considered as a war (ghaza)[265] or a good deed (‘amal-i nik). However, it is hard to correct the intention.[266]

Today the service you are having to do, it is good more or less. Tomorrow you might be ordered to do something that would ruin you. In summary, it is a hard job. Be careful. Warning. *Wa 'l-salam.*

2.32 BMaktub 3.56

To Khwaja Muhammad ‘Abdullah, son of his own pir, and Khwaja Jamaluddin Hussain, son of Khwaja Husamuddin Hussain

Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun ‘ala ‘ibadihi 'llazina 'stafa*). Two instances of peace for the two eyes, and two instances of pleasantness for the two ears Khwaja Muhammad ‘Abdullah and Khwaja Jamaluddin Hussain, may you be well-decorated with bodily and mental peace (jam‘iyyat-i suri va ma‘nuwwi).

Geting closer to friends

Surprise! You have become so inattentive! And not showing any favor at all! Despite being so near, you are refusing to set foot in Sirhind. And you are not communicating with this poor one on how I am, or otherwise fulfilling the duties of friendship.

And what can I say about Khwaja Muhammad Afzal? He wants to be far away

[262] of saving for the last world

[263] sufi *wazifa, tawajjuh*, etc.

[264] sufi practices

[265] here *ghaza* refers to a religiously sanctioned war to promote justice, which is the classical definition of jihad. On the other hand, what those accursed Wahhabi terrorists do is not jihad, instead it is *hirabah*, rebellion against the lawful authority

[266] until one has purified one's heart and nafs walking along the sufi path

from our friendship. Instead, he is aloof from our friendship.

Also what can I say on Mir Mansur Beg? At all times, he shows the desire to remain in our companionship. But does not actualize it into action.

Be strong

The exalted jurists (fuqaha) say, *He who is content in his own harm, he does not deserve compassion (Al-radiy bi-'l-darari la-yastahiqqu 'l-nazara).* The army camp (lashkar), although it is like a sea of darkness (darya-i zulmat), still it holds the elixir of life (ab-i hayat). Although it happens rarely, a[267] gem may come to hands here. If one finds even a little of that elsewhere, one would consider that a spoil of war.[268] If a soldier earns an office or title (qadr, qiymat), he earns it in the time the enemy predominates. Yes! Peace (salamat) is in solitude. On the other hand, the felicity of being a hero or shahid happens on the battle-field. Solitude and staying in a corner of the house is appropriate for veiled women, or weak men. *A physically stronger man of faith is better than a weaker man of faith. (Al-mu'minu 'l-qawiyyu khayrun mina 'l-mu'mini 'l-da'ifi).*[269]

The job of the capable heroes is to fight on the greater battle-field.[270] *Tell:* Everyone works according to his own unique form. *Therefore, your nurturer is aware who among you has found the straighter path (Qul, kulliy ya'malu 'ala shakilatihi. Fa-rabbukum a'lamu 'an huwa ahda sabilan).*[271] When the period of off-time (mufarraqat) ended, I decided to come back to the army camp. At that time, there was a need, and so I left Muhammad Sa'id at my house. But after he left, I received a lot of knowledge.[272] That made me ashamed, and so I felt that he should no longer be kept apart. And I called him back at the right moment to receive this effusion and blessing (faydh, barakat). So all came, young and old. What is surprising is that they treated us as if we were parts of the *malamati* or *qalandari* sufi communities. Actually, we are separate from those two communities, and our works (kar va bar) are different.

Man was nothing

So hear on some new knowledge, it is the title ('unwan) of a maktub. Question: he (SWT) asked, *Was there an instance in the aeons in which man was nothing noteworthy (Hal ata 'ala 'l-insani hinun mina 'l-dahri lam yakun shay'an madhkura')*?[273,274]

Answer: O nurturer (rabb), indeed, there was a time when he was nothing noteworthy, neither as an entity ('ain), nor as a trace (athar), neither as a witnessing (shuhud), nor as an existence (wujud).

You may have seen in my letters that I consider[275] fading away (zawal) of existence as a type of going out of the boundaries of

[267] priceless

[268] as that is so priceless

[269] hadith

[270] day-to-day living in the real world, Cf. hadith of the greater jihad

[271] Q

[272] This is an inscrutable paragraph. Only thing I Irshad understood is that he received this knowledge as an effusion

[273] Q.Insan,76.1. This sura is also called Sūra Dahr, and Abrar

[274] C.f. Amritsari p. 129, note 3

[275] believing in the idea of

Islam (ilhad). Here I wrote it in that way. And by the grace of he (SWT) , it has been resolved as well.

> Guess, my rose-garden
> How pretty would it look in the spring?
>
> Qiyas kun ze gulistan-i man
> bihar-i marra waqila biha aidan

I received these felicities via the blessings from these mystic visions (waqi'at). If these would not happen, these felicities would not be gained.

O our nurturer! Fill us up with light, and forgive us, indeed you are all-powerful over everything (Rabbana atmimlana nurana wagfirlana, innaka 'ala kulli shayin qadir). Because Mawlana Muhammad Murad was going there, I wrote a few lines. May the end be well (Al-'aqibatu bi-'l-khair).

2.33 BMaktub 3.57

To Mawlana Hamid Ahmadi

Allah: Exists by dhat

Allah swt exists by his own dhat (beh dhat-i khod mawjud). And his existence (hastiy) is *by himself of himself (beh khodiy-i khod).* He swt remains the same way he has always been (hast, bud'ast). The way he is, he always was, and always will remain. For any earlier or later nonexistence, there is no room or path for it in his holy court, since the necessaryness of wujud is a lowly servant of his swt court, and the removal of nonexistence from there is job of the lowliest sweeper of his magnificent palace.

The ma sewa,[276] be those the four elements, or the celestial spheres (aflak), or intellects ('aql, 'uqul), or the living things (nafs, nufus), or the simple things (basa'it), or the compounds (murakkab), all those have become existent via his swt power of bringing-into-existence (iyjad) or from nonexistence, have found existence. Both as dhat, or time (zaman), it is only he swt who is ancient () — everything else are newly-arrived (). E.g., he swt has created the earth in two days, and after he swt created the earth, brought existence out of nonexistence in two days. Its proof is that what he swt said,

1. He swt created the earth in two days.[277]

2. In two days, Allah divided that into seven heavens.[278]

Indeed he is a rank idiot, instead a denier of the irrefutable sayings of the Quran, who

1. a) dares to call somethings, which are ma sewa, to be ancient (), and also
   b) claims that the heavens () and the stars are also ancient, and
   c) imagines that these are also ancient, i.e.,
      i. elements, which are simple things (), and
      ii. intellect ('aql), and
      iii. nafses.

[276] i.e., known as the cosmos
[277] Q
[278] Q

Cosmos is newly-arrived

In contrast, all the followers of the religion of Islam have agreed on this ijma, *All the ma sewa are newly-arrived*. They all have unanimously said, *All the ma sewa have received existence after their former nonexistence*. It is like how the proof (hujjat) of Islam Imam Ghazzali (QS) has explained this matter in detail in his book *Munqid?????Dalal*, and has called that group infidels, which proposes that some of the parts of the cosmos are ancient, due to that proposition. Therefore, if one says that a created thing is ancient (qadim), one would leave the folds of the religion of Islam, and instead would turn into a faylasuf. The ma sewa were lacked existence before, and in that same way, those could lose their existence later.

1. It is established by the incontrovertibly true saying of the Quran, and the ijma of the everyone who follows the religion of Islam, that

   > The stars would be cast away from the heavens, the heavens would be crushed into pieces, the earth and the mountains would be pulverized, and then all would be destroyed.[279]

2. Allah swt has said in his holy word swt,

   > Then when the siren would be blown for once, and the earth and the mountains would be raised up, and then pulverized into pieces, on that very days, that special event[280] would take place, the heavens would be pierced, and it would turn immobile.[281]

3. He swt has also said,

   > When the sun would lose its light, and the stars would be darkened, and the mountains would be relocated.[282]

4. He swt has also said,

   > When the heavens would be pierced, and the stars would disperse and fall down.[283]

5. He swt has also said,

   > When the heavens would break apart.[284]

6. He swt has also said,

   > Everything would be destroyed except his holy face. The rule is his, and it is towards him that would would return.[285]

There are many verses like this in the Quran. Whoever denies their destruction, he is either ignorant, or he does not believe in the Quran, and instead he has been deceived by the false prefaces of the faylasuf. In summary, the created things, in the way

[279] Q

[280] doomsday (qiyamat)

[281] Q

[282] Q

[283] Q

[284] Q

[285] Q

that they used to be nonexistent before, in that same way, they may be destroyed later.[286] To establish this, it is an essential matter of the religion of Islam, and to bring iman, and believe in this is mandatory.

Many of the ulama say that there are seven things would not be destroyed, but instead would remain intact —those are the throne (‘arsh), the seat (kursi), the preserved tablet (lawh-i mahfuz), the pen, the paradise and hell, and the spirit (ruh). Now it does not mean that those are undeserving of being destroyed, or lack the receptivity (??) of being obliterated— No! It can never be that. Instead, the all-powerful desirer/chooser (qadir-i mukhtar???), whichever he swt chooses, even after bestowing it existence, could destroy it — while on the other hand, whichever he swt wills, due to some particular reason, he swt would keep it abiding (???). Allah does whatever he wills, and however he likes, he instructs that way. From the above narrations, it is revealed that the cosmos and all its constituent parts are dependent onto Allah the necessary being swt, and are dependent onto him swt for their existence and subsistence (). Because subsistence () means keeping that nafs possessing existence present (), for the second era, third era, or as long as Allah wills—it is not the bestowal of anything additional called subsistence (baqa) onto it, apart from that existence.

Active intellect

Therefore, the above-mentioned existence, and that being present (), both are relegated onto the desire of Allah swt. What receptivity or power () does the thing called the active intellect has that it would do all these works, and it would have the problems of the creation relegated onto itself. There are more than a hundred thousand criticisms against the existence of that active intellect. Because established that — it is dependent on some golden prefaces of the faylasuf. And according to the rules of Islam, those[287] are incomplete, needing rectification, and are inauspicious (). A man who would bring back the things from the direction of the all-powerful Allah swt, and instead relegate them onto such an imaginary thing, which is called the active intellect— he is a rank idiot. Even that, he gets relegated and becomes dependant onto the things. It seems that the things would prefer destruction to remaining present being independent of that above-mentioned artificial baseless creation of the faylasuf called the active intellect, and as its result, become deprived of the felicity of being dependant of the choice of the all-powerful chooser swt (????). *This is a very large saying, which is coming out of their mouths — they are saying nothing else but lies.*[288]

[286] and become nonexistent again

[287] prefaces

[288] Q

Chapter 3

BMaktubs 58-87

3.1 BMaktub 3.58

To Khwaja Salahuddin Ahrari

Names become loci of manifestation Allah was, and there was nothing along with him (Kana 'llahu wa lam yakun ma'ahu shay'un).[1] When he swt wanted to manifest his own hidden (maknuneh) perfections, he sought that each of his swt names become a locus of manifestation, so that each locus can become resplendent by his swt perfection.

Only nonexistence can manifest None but nonexistence has the receptivity to become the locus of manifestation of wujud and things that follow it. Because,

1. for something to become the locus of manifestation and mirror for itself, that thing has to become its own opposite, and
2. the opposite (muqabil, mubayn) of wujud, existence is nonexistence ('adam), and only that.

Therefore, by dint of his swt perfect power, Allah

1. fixed a locus of manifestation for each name, within nonexistence, and
2. according to whatever illusion he had at that instant, he swt
   a) started creating[2] on the level of sensation and illusion (hiss, wahm), whenever and however he willed (), and
   b) made the relationship of ever-abiding activities depend onto him swt[3]

Creation process You may learn that

1. a) what is opposite to that external existence is that external nonex-

[1] hadith

[2] the created things

[3] created thing or swt?

istence, instead of the wujud[4] of the degree of sensation and illusion (hiss, wahm).

b) This[5] does not even have any smell of opposition.[6] And this could never oppose that because the location and wujud of cosmos, they are onto the degree of illusion (wahm). Instead of being in the outside, so that those could be contraries.

c) Therefore,

i. it is logical that nonexistence attains fixedness on the degree of sensation and illusion (dar martaba-i hiss, wahm thubut), and

ii. by the artisanship of Divinity (sama'-i khodawandi), that[7] attains deep-rootedness (itqan, rusukh) there,

iii. in the method of reflection ('-k-s) and shadow (zilliyat) of that degree,

and as its result, that[8] becomes living, knowing, powerful, desiring (hayy, 'alim, qadir, murid), seeing, hearing, speaking etc.

a) **Outside** On the other hand, in the outside,

i. he swt has no sign or trace, in the outside, and

ii. nothing is present or existent there save the holy dhat and his personal (haqiqi) attributes swt.

In this context, it could be said,

Now as was (Alana kama kana).[9]

Revolving dot Its analogy is the revolving dot and illusory circle (nuqta-i jawwala, da'ira'i mawhum). There the dot only exists, and that is all. On the other hand, the circle in the outside, it is nonexistent (ma'dum) — there is no sign of it in the outside. Still, it is fixed (thubut) on the level of sensation and illusion (hiss, wahm), and as the shadow, it has attained a shine and brightness (ishraq) there. Hazrat Shaykh ibn Arabi (QS) and his followers,

1. they wrote prefaces on the bringing the cosmos into existence (takwin), described the descents (tanazzulat), and narrated the taayyuns, 'ilmi (cognitive), khariji (external) and haqiqi, and

2. they established the haqiqat and fixed entities, on the level of the mind of the necessary dhat swt,and determined the reflections ('ukus)[10] in the outside, which has external existence, and

3. fixed (thabit)[11] those realities and fixed entities (haqa'iq, 'ayan-i thabita) onto the outside, which has the manifest existence (zahir-i wujud), and

[4]Naushahi says thubut, but I, IAM, think that to be an error, as Aftabi say nonexistence, or even it it is not an error, wujud fits better with the context

[5]wujud of the degree of sensation

[6]i.e., to external wujud

[7]nonexistence

[8]nonexistence

[9]i.e., Haqq swt, the way used to be, he is still the same way now

[10]of that dhat

[11]the reflections of those, c.f., Aftabi

4. named their traces (athar) as external (khariji).

??????????????

(namud-i kathrat) in the outside as mere appearances (namud).[16]

1. Essences or realities of the contingent things (haqa'iq-i mumkinat) are the cognitive forms, which are many in number (suwar-i 'ilmiyya-i mutakaththirah). The Shaykh (QS) called them *'ayan-i thabitah*.

2. Those *'ayan-i thabitah* have been reflected ('a-k-s) onto the mirror of the manifest wujud (SWT) (mar'at-i zahir-i wujud), except which nothing exists in the outside, and

3. have created appearances (namud) in the outside.

4. have held that in the outside, nothing save that one dhat (SWT) truly exists.

Therefore, it seems that those[17] do exist in the outside, but truly, nothing else save that one dhat (SWT) exists there.

The Shaykh (QS) also says that

> A. In the cases of some of those cognitive forms, at some of the times
>
> 1. an unqualified connection is created with
> 2. the external existence of Divinity, which is like the mirror for those forms
> 3. so that those cognitive forms become visible in the outside.
>
> B. None has come to know of this unqualified connection, even the prophets (AS) are unaware of this mystery. After attaining this unqualified connection, those forms getting manifested in the outside — this is what he calls creation (khulq) and considers bringing things into existence (iyjad-i ashya).

Via this verification, the path Allah showed to this fakir is this,

> In the way that the things have no existence (wujudi nist) in the outside, in that same way, neither do they have any appearance (namudi) in the house of outside (khaneh-i kharij).[18] The outside, or the haqiqi world, it is undeformed as before— there the ghayr lacks even any existence, even any appearance. If it indeed has any existence, then by the power () swt, it is on the level of imagination.

In summary,

> Their appearance and existence, both are present on the same level. It is not that their appearance, it is onto one level, while their subsistence and , ??? (????) is onto another level.

Analogy: Revolving dot

1. Its analogy is the circle created by a revolving dot. Its baqa is onto the level

[16] in the following process

[17] appearances

[18] ???, with themselves being colorless

of imagination, and its appearance is also on the same level as well.

2. Because that[19] is drawn on the level of imagination () only, instead of the haqiqi level. In the same way, its appearance is also on the same level, while on the haqiqi level, it has no trace () so that it would be observed.

3. Consequently, they estimate the imaginary appearance as the haqiqi appearance.

4. It is like when the forms that one sees is a dream, one sees those while awake, by the spiritual eyes, and consequently, he imagines that he is seeing them in the outside via physical organs. Oftentimes, such suspicions arise, and estimates one level as another level, and applies the rules of one onto another.

The matter we are discussing is the above-mentioned estimated circle, which has been drawn in imagination. The eye of imagination, it is seeing that[20] on the same level that that has been drawn.[21] And it[22] is estimating () that it is seeing that[23] by the eyes on the head, in the outside, but actually it is not like that. Because in the outside where that revolving circle is located, there that circle has no existence or sign (), which could be observed. The form of a person, which is observed on the mirror, it is like that. I.e., in the haqiqi world, where that revolving dot is located, there no existence or appearance, or anything else of that form[24] is there. Instead, its existence or appearance, it is located only in imagination.

Allah is all-knowing. The level, which the Shaykh thought as the outside, and the haqiqi world, in reality, that is not the haqiqi world. Instead it is the level of estimation and imagination (???), which has attained permanence () via divine artisanry and power (), and as the result, being estimated as haqiqi. Instead, the haqiqi world is outside () of us, and beyond our witnessing and sensation (). Whatever is seen or perceived, and is realized in out knowledge, and imagination, all that is imagination. The dhat swt with the haqiqi wujud, it is beyond our knowledge (). So where is the room there for a witnessing? And what form is there, which can be reflected in that holy court? Mirror or form, they happend on the level of reflection, which relates to the circle of imagination (). *Rabbana! Atina min ladunka rahmatan, wa hayyi'lana min amrina rashada.*[25]

[19] ??

[20] estimated circle

[21] i.e., on the level of imagination

[22] eye of estimation

[23] estimated circle

[24] ???

[25] Q.Kahf.5

3.2 BMaktub 3.59

To Khwaja Sharfuddin Hussain

Enjoy obeying he (SWT)

Praise be onto Allah, and peace be onto his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). May Haqq SWT keep me standing firmly (istiqamat) on the highway of the Mustafan sharia ('ala sahibha 'l-salawatu wa 'l-salam), and

captivate me completely (bekulliyat) by his holy person.

O exalted son! The daily new chores[26] follow the desires (irada') of the necessary existence (jalla sultanahu), and happens by the act (fa'al) of he (SWT) . So one should make one's chores follow he (SWT) 's desires (muradat). And find pleasure in doing so.

If one wants to accept the desire of he (SWT) , one should set up such a relationship. Else one steps out of the boundaries of slavehood, and competes with one's own nurturer. It comes in a sacred hadith, *He who is not well-pleased on what I have predestined, and is not patient at a calamity I give out, he may seek out a nurturer other than me, and go out of the area under my heavens (Man lam yarda bi-qada'iy, wa lam yasbir 'ala bala'iy, falyatlub rabban siwa'iy wa 'l-yakhruj min tahti sama'iy).* See! The fakirs, the poor, and the underlings (zirdastan) are content for your help and assistance ('ayat, hamayat). However, when you also have a master (sahib), he is enough for you.[27]

However, you good reputation still remains. May Allah SWT give you a good compensation in both this and the last world. *Wa 'l-salam.*[28].

[26] *chores* is an interpretive translation for *hawadith*, c.f., Aftabi

[27] Amritsari notes 3

[28] Amritsari version moves on towards one more page of hard-to-understand Akbarian science, which the Naushahi reading omits, and I am also

3.3 BMaktub 3.60

To Khwaja Muhammad 'Abdullah, the son of his own pir Khwaja Baqi bi-'llah (QS)

How creation comes?

He is the evident Haqq (Huwa 'l-haqqu 'l-mubinu). Exalted is he whose does not transform himself (la-taghayyaru) in his dhat, or in his sifat, or in his names — like the things that are newly arrived (huduthi 'l-akwani) do. Because whatever transformation or variegation (taghayyur, talawwun) that happens in newly arrived existent things (huduth al-akwan), it happens on the levels of nonexistence (maratib-i 'adam). No descent or substitution (tanazzul, tabaddul) takes place within the Hazrat wujud (swt), neither in the outside (kharij) nor in the mind ('ilm).

Details Its detailed description is this: When Hazrat Haqq swt sought to manifest

1. the perfections of his own dhat, attributes and names, and

2. their unveiling

onto the mirror of the things, then he swt

1. fixed a unique nonexistence as the mirror of those above-mentioned perfections. And for each attribute of perfection, that unique nonexistence,

    a) which was opposite (naqid) to that attribute, and facing (muqabil) it, and

   b) distinct from the other nonexistences by that unique relationship,

2. he swt entified it onto the mirror of that perfection. Because only when a mirror faces a thing, only then that thing is unveiled onto it.

   By their contraries
   Thing are differentiated

   Wa bi-diddiha
   tabayyinu 'l-ashya'u

3. Those nonexistences, which have the receptivity (qabiliyat) to be like the mirror of the perfections, whenever he swt wished, he swt

   a) gave them settlement and firmness (istiqrar, istihkam) on the degree of sensation and illusion (hiss, wahm), and

   b) reflected all those perfections onto those,[29] and

   c) by those reflections, made those nonexistences

   d) living, knowing, powerful, willful, hearing, seeing, and speaking (hayy, 'alim, qadir, murid, sami', basir, mutakallim),

   e) onto the above-mentioned degree of illusion.

4. However, I[30] felt that without adding anything else into those,[31] Allah

   a) applied his swt own power (tasarruf) into those, and made those soft (mula'im),[32] and then

   b) unveiled his swt own perfections into them.[33]

   It is like initially wax is softened, and then forms and shapes are made by it.

5. You may learn,

   a) nonexistence ('adam) refers to external nonexistence, which is opposite haqiqi existence

   b) Therefore, the act of its creation, which takes place onto the level of illusion, is not negated, and

   c) being present on the level of imagination, it[34] has no conflict

6. Moreover, I would say that

   a) wujud negates nonexistence, which is its opposite,

   b) however, wujud does not become nonexistence,

   c) still, if nonexistence receives existence, it is not impossible,

   d) in the same way that it is said that it is a second level intelligible (ma'qulat-i thanawiyya), which lacks existence in the outside.

7. By this verification, it is learned that the haqiqat of the things is nonexistence

[29] nonexistences
[30] Mujaddid (QS)
[31] nonexistences
[32] as the preparation, in the first step
[33] in the second and final step
[34] nonexistence of the haqiqi world

a) into which the attributes on the level of existence (SWT) reflected, and

b) there by the bringing-into-existence of Divinity (iyjad-i khodawandi), it has attained realizedness and fixedness (tahaqquq, thubut), and

c) on that level of sensation and illusion (hiss, wahm) has attained settledness (istiqrar, istimrar).

8. It is as if

a) those nonexistences are the dhats of the things, and

b) the perfections reflected onto that[35] are like their hands, feet, eyes, ears, and other organs, etc.

Greater walayat

Having learned those prefaces, I am narrating a little bit from the topic that is the primary purpose, which is the elect walayat.[36] So listen with inner awareness. May Allah show you the straight path (Arshadaka 'llahu ta'ala, wa hadana sewa'a 'l-tariqi).

1. Rational nafs You may learn that the ultimate reality and personality (haqiqat, dhat) of man is the rational nafs (nafs-i natiqa). In the beginning[37] this nafs is called the instigating nafs (nafs-i ammarah). When any individual man says *I*, it is that[38] that he alludes towards. Therefore, the essence (haqiqat) or personality (dhat) of man is that nafs-i ammarah. Man's dishonest latifas are like the limbs of that nafs-i ammarah. When nonexistence is sheer evil, that nafs-i ammarah also is sheer evil, and lacked even a smell of good. The reflections ('-k-s) of the divine perfections have been revealed as shadows (zilliyat). And man considers those[39] to be his own.

2. Equality with divinity Also their own prototypes that they stand on, man thinks that those[40] also stand on him. And having received those perfections, he thinks himself as perfect and great, and due to this reason, he claims to be the greatest and the headman.

3. Equality with divine attributes Moreover, man claims that his perfections are equal to the divine perfections. He imagines that power to do an action comes from him. And he considers himself as the one who applies power (). He wants that everyone obeys him, and he himself is not made to obey anyone. He loves himself more than anything else. And when he loves something, he loves it for the sake of himself, instead of loving that it for the sake of itself.

4. Personal enmity Due to these false ideas, man creates a personal enmity with with his master. And he refuses to accept

[35] nonexistence

[36] khass walayat, also called the greater walayat (walayat-i qubra)

[37] before the nafs gets transformed via spiritual evolution

[38] i.e., his nafs-i ammarah

[39] divine perfections, which are the prototypes of those shadow perfections

[40] divine attributes

the master's (SWT) instructions wholeheartedly, and instead follows his own desires. Instead, he worships his own desires. It is as the hadith qudsi,

> Oppose your nafs. Because verily, he has become ready to oppose me ('Adi nafsaka, fa-innaha 'ntasabat li-mu'adhaniy).[41]

Dispatch of the prophets is a blessing

By his perfect grace and mercy, Hazrat Haqq swt has dispatched the nabis (AS). They are mercy to the inhabitants of the world. The purpose is that they invite to Haqq swt, and destroy (takhrib) the activities of this enemy. And point out man to the creator and master (khaliq, mawla). And takes him out of this ignorance and filthiness (jahl, khubth). And makes him aware of his imperfections and defects (naqs, shararat). He who is fortunate (sa'adat-i azli), he accepted the invitation of these masters. And returned from his ignorance and filthiness (jahl, khubth), and became compliant to the heavenly rulings.

Nafs: Two paths to purification

You may learn that the paths to purification of the nafs are of two types.

1. **Inabat** There is one path that is related to taming and struggle (riyadat, mujahadat). That is the path of *inabat*, which is reserved for the *murids*, seekers.

2. **Ijtiba** On the other hand, the other path is the path of *jadhba*, attraction and *mahabbat*, love. It is the path of *ijtiba*, election. And it relates to the *murads*.

Inabat versus ijtiba There is a gulf of difference between them. Path 1[42] is going towards the sought thing,[43] while path 2[44] is like being taken towards the sought thing. There is a world of difference between *going (raftan)* versus *being taken (bardan)*. If by his grace, Allah swt chooses to take a felicitous man on the path of ijtiba, then he swt gives that man his jadhba and love (jadhb, mahabbat), and attracts that man towards him swt very fast. In the mean time, if he is a felicitous man, he swt makes that man arrive onto the extreme limit of fana, and frees that man from the vision and knowledge (did, danish) of the ma sewa, and makes that man cross the afaq and the anfus. Forgetting the afaq depends on fana of the heart, and in turn, fana of the heart (fana-i qalb) happens with the fana of the anfus depends on the fana of the instigating nafs (fana-i nafs-i ammara).

1. **Forgetting of the afaq** In the first one, the acquired knowledge ('ilm-i husuli) gets removed.

2. **Forgetting of the anfus** On the other hand, in the second one, the presence-

[41] hadith qudsi

[42] inabat

[43] by one's own volition, c.f., Aftabi

[44] ijtiba

derived knowledge (‘ilm-i huduri)[45] gets removed.

Because until the knowledge or *huduri* of one's nafs gets removed, *‘ilm-i huduri* would not get removed. Because as long as the present person[46] would remain, his knowledge would remain. Because ‘ilm-i huduri refers to the present person, i.e., he himself. And nothing additional to him.

1. **Fana of nafs** Within the fana of the nafs, the scene , which gets removed means that the very existence of that nafs gets removed.

2. **Fana of heart** On the other hand, within the fana of the heart, the apparent removal that is talked about, it is its opposite. I.e., there the heart itself does not get removed.

Because there, the witness, and the present person,[47] they are something additional to *witnessing*. Instead, if one of them attains fana, it is not essential that the other one also attains fana. Think! Many fail to find the path towards this fine difference. *Wa ’llahu sub-hanahu ’l-muwaffiqu.*

Warning

Question: Let no stupid person imagine that even the possessors of tawhid experiences the setting down of the present nafs, which happens on the station of baqa in Allah (zawal-i nafs-i hadir dar maqam-i baqa bi-’llah). What is present in that waystation[48] (hadir dar an mawtin) is Haqq swt, not the salik himself, who has already found fana. Comment?

Answer: Nafs of the salik is present on that station.[49] And he imagines that[50] to be of the class of haqiqat (‘unwan-i haqiqat).[51] — Hazrat Haqq swt is not there.[52] Because he swt is disengaged and free[53](munazzoh, mubarra) than this entification and presence (ta‘ayyun, hudur). This is in this context that it is said,

One had a dream in sleep
Mosquito turned into camel

Beh khwab andar
Magar mushiy shatr shad

In this place, the knowledge of the present nafs (nafs-i hadir) sets down.[54] That knowledge is a type of attained knowledge (‘ilm-i husuli). That present nafs itself does not get set down. If it were, it would have been mandatory that the presence-derived knowledge (‘ilm-i huduri) sets down. What *nafs setting down* means is that its personality and its traces get set down (zawal-i ‘iyn, athar-i uw). Not that its knowledge of the present nafs sets down (zawal-i ‘ilm beh nafs-i hadir). *Shattana*

[45] Aftabi interprets it as *atma-jnana*, knowledge of the self, in Bengali/Sanskrit

[46] nafs, c.f., Aftabi

[47] heart, c.f., Aftabi

[48] i.e., maqam-i baqa bi-’llah

[49] actually, despite that false vision that what is present is Haqq swt, not the nafs

[50] nafs

[51] i.e., the salik imagines his nafs to be Haqq swt himself

[52] actually, despite that false vision

[53] i.e., far higher

[54] i.e., that that man is getting to get known — this knowledge goes away, c.f., Aftabi

ma bainahuna. Rabbana atmim lana nurana. Innaka ‘ala kulli shayyin qadir. Wa ’l-salamu ‘ala mani ’ttaba‘a ’l-huda.[55]

3.4 BMaktub 3.61

To Makhdumzadeh Khwaja Muhammad Sa‘id (QS)
Comment: There was a group of hulul-proposing sufis that Shaykh Shihabuddin described in his book *‘Awarif*, chapter 9 — Mujaddid mentioned it in maktub 3.119. That group imagines that Allah does hulul into them. And also does hulul into the bodies that he likes. Many in that group consider it *mubah*, permissible to throw one’s gaze onto beautiful things. And so they consider it mubah to gaze at beautiful woman imagining that Allah swt has done hulul into them.

A. Disproving gazers of beautiful women

When the interactions of the arif relates to the sheer (sirf) dhat (SWT), and all the nisbats and itibars becomes silent, and in that homeland (mawtin) ascent (‘uruj) gets hard, and without any attachment (‘alaqat va ta‘alluq), coming out is hard. Then according to the hadith, *The first gaze is for you (Al-nazratu ’l-uwla laka)*,[56] the first look, which is related to loci of manifestation of beauty (mazahir-i jamilah), it gives assistance on this station. And it takes one fast upwards. Metaphor (majaz) is like the bridge to the haqiqat, and it brings one to the haqiqat. At this time, it is essential to control (muhafaza) the second look. Because the second look would harm you (Al-nazratu ’l-thaniyatu ‘alaika).[57] Therefore, it is harmful, like lethal poison is. How can you hope for it to assist you? Allah swt has not made a cure in haram (Ja‘ala ’llahu subhanahu fi-’l-haram shifa’a).[58]

I am feeling that due to being intrinsically unripe (kham), and ignorant, if a second look indeed happens, then it becomes empty like the rest of the stones and dried clay (sang, kulukh). On the other hand, those who make a second, third or fourth look, which establishes relationships with the loci of manifestation of the beauty (mazahir-i jamilah), and consider those[59] beneficial, as well as the means (wasila)[60] to reach the reality,[61] they are included among those sinners given tactical laxity[62]. I.e., they are blameworthy people. What they reach finally is ruin. The haqiqat that they reach, it is in the world of metaphors.[63] This verse is enough to disprove this community, *Tell the faithful!* Lower your sights *(Qul li-’l-mu’minina! Yaghdu min absarihim)*.[64]

[55] Q.TaHa.47

[56] hadith, the rasul (SLM) meant that when one’s gaze unintentionally falls on a foreign, unrelated woman, there is no sin in it, but next, he should immediately focus his gaze away

[57] hadith

[58] hadith

[59] looks

[60] or means to ascent (asbab-i ‘uruj beh haqiqat), c.f., Naushahi

[61] i.e., like that deviant group believes

[62] c.f., Aftabi translation, though the Naushahi says *those people are possessor of* istidraj

[63] actually, so it’s not the true haqiqat, but a fake one

[64] Q.Nur.30

B. Darkness benefits

Some times, another thing happens,

> When a disturbance happens while above-mentioned progress is taking place, the darkness of the neighbor benefits the salik. And infidelity and moral perversion (fisq) helps them.

At that time, the more is their darkness, the more they get help. Now it does not mean what many people say, which is,

> Effusion refuses to fall onto them who are immersed in the darkness of heedlessness (zulmat-i ghaflat), due to their inability to receive (naqabil) that effusion. Instead it falls onto the people in their sides, who are present (hudur)[65] aware. It is as if those people of awareness, they progress via the effusion from the others.

But actually it is not that. Because due to the high degree of that salik, it can be said that that effusion fails to reach even his[66] sides. So what help can that do to further his progress? Their interaction are sublime. Every type of practice or effusion does not benefit them there.

Need of Darkness

Moreover, there is a subtle mystery here, which only they[67] are aware of. I'd only say that *darkness is needed for the full manifestation of light.* You may have heard the saying, *By its contraries, things are differentiated (Wa bi-diddiha tatabayyanu 'l-ashya'u).* In that place,[68] it is forbidden to do dark deeds. However, due to his perfect grace, he swt holds this darkness of the neighbor.[69] And so, in order to manifest the light of the lights, this[70] is beneficial.

Question: In that place,[71] why are the obligatory (fard) acts of worship ('ibadat) not beneficial? And why that does not assist progress?

Answer: Who said that they are not beneficial? And that they do not assist progress?[72] However, they no longer benefit completely, in the measure they did before. I.e., they no longer are as beneficial as the previously-mentioned matters. *Wa 'llahu sub-hanahu a'lamu bihaqiqati 'l-hal. Subhanaka la 'ilma lana illa ma 'allamtana innaka anta 'alimu 'l-hakim.*[73] *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*[74]

3.5 BMaktub 3.62

To Makhdumzadeh Khwaja Muhammad Ma'sum (QS)

[65] i.e., aware, c.f., Aftabi

[66] that salik's

[67] arifs who relate to the sheer (sirf) dhat (SWT), as mentioned in the beginning of this maktuib

[68] where the progress of the arif has been stopped, as above

[69] as the substitute darkness for the salik with respect to this differentiation

[70] darkness

[71] as above

[72] Indeed, they are still beneficial, it is only that they do not benefit in that former measure, but in a lesser measure

[73] Q.Baqara.32

[74] Q.TaHa.47

Haqiqat of man

1. Haqiqat and dhat of man is the nafs-i natiqa, rational nafs. It is that[75] which is indicated by the term *I (ana)*.

2. In turn, the haqiqat of the nafs-i natiqa is nonexistence (‘adam), onto which both the existence, and the attributes of its own existence (sifat-i wujudiyya-i khod) have been reflected (‘aks) onto.

3. And as the result,[76] it[77] imagines itself to be existent. And to be independently (istiqlal) ever-living, all-knowing, all-powerful (hayy, ‘alim, qadir). I.e., That[78] imagines[79] that

   a) those perfect attributes are its own, and

   b) those abide (qa’im) in it.

   Due to this belief, it firmly believes (yaqin) itself to be perfect and good (kamil, khayr). And it forgets its own badness and imperfections (sharr, naqs dhatiy), which derive from nonexistence — those are sheer evil (sharr-i mahd).

4. When the grace of Allah falls onto him, and he is freed of the rank ignorance, idiocy and false belief, then he comes to learn that

   a) All these perfections come from somewhere else, and

   b) These attributes of perfection are not his own, and are not located or standing (qa’im) in him, and

   c) instead his haqiqat is nonexistence, which is sheer badness and pure defect

5. By the grace of Haqq swt, when such a vision (did) predominates, and he returns those attributes of perfection to their owner completely, i.e., he returns the amanat, i.e., assets that was lent to him on trust.

6. then he finds himself as sheer nonexistence, and fails to find even the smell of good in himself. No name of sign of him remains, and neither any taayyun, nor even any sign of any taayyun, remains. Because nonexistence lacks sheer existence, it has no stability (thubut) in any level.

7. If on any degree his stability was taken, then the attributes of perfection would not have been taken away from him. Because permanence is a perfection, instead the root perfection. The abovementioned necessitates that this fana, which is the complete fana, to attain it, there is no need of removal of the existence of fana-received man. Because he lacked any existence, the removal of which could be imagined. Instead, it was sheer nonexistence or void, and it stood imagining itself to be existent.

8. When this illusion was removed, and it goes away from his sight, then he remained as sheer existence, which has been destroyed and lacks existence. Therefore, except for being removed

[75] *nafs-i natiqa*

[76] both the existence, and the attributes of its own existence (sifat-i wujudiyya-i khod) being reflected (‘aks)

[77] that nonexistence, which is man’s haqiqat

[78] nonexistence, which is man’s haqiqat

[79] falsely

from sight, there is no way to gain fana, and there is no need to be removed as haqiqat.

Wa 'llahu subhanahu a'lamu bi-haqiqati 'l-hal.

3.6 BMaktub 3.63

To Mir Mansur

Relationships: Mutashabihat

Qurb, ma'iyat, ihatah, sarayan, wasl, ittisal, tawhid, and their likes, all these are types of *mutashabihat*[80] and *shat-hiyat.* [81] His holy being swt is beyond being perceived and known (d-r-k, ma'lum) that *qurb, ma'iyat, wasl, ittisal*, which come into our understanding, and intellect.

However, I came to learn finally that this nearness etc. are such type of nearness, which is there between the mirror and the imaginalized wujud within it. And that nearness and is like the nearness. which is between the mirror and the imaginalized () form within it.[82] When Hazrat Haqq swt has haqiqi existence, while the cosmos is created on the level of sensation and illusion (hiss, wahm). Therefore, such a type of nearness and conjunction (ittisal) does not create any obstacle in the dhat swt. If on a mirror, shadow of a bad thing[83] falls, then with it, the mirror creates a relationship of nearness, encompassment etc. However, the mirror suffers no harm, and no bad thing enters it. Because the level that the mirror is on, those inferior imaginalized (mutawahhm) things have no name or sign there, so that the attributes[84] could penetrate it.

Imaginalized is like real

In summary, when Hazrat Haqq swt

1. himself is the haqiqi existence, while
2. has created the cosmos on the degree of sensation and illusion (hiss, wahm), and
3. wishes to keep that degree present, subsisting and abiding

then he swt

1. applies those methods and rules (ahkam, athar), which are customary for the Necessary, onto imaginalized wujud, and
2. its actions onto that.[85]

For this reason, he swt has made the nearness and encompassment[86] *almost the same as* the nearness and encompassment of the haqiqi thing, and included those as haqiqi rules. So it seems that just as when one sees a beautiful form in the real world, one attains attraction etc. towards it, in the same way, when one sees its reflection on

[80] allegorical sayings, which have deep mysteries as meanings

[81] ecstatic sayings that oppose the sharia apparently

[82] i.e., of another type than the nearness, which is between two things of this world

[83] like human excrement, c.f., Aftabi

[84] of those imaginalized things

[85] actions of the wujud onto that imaginalized wujud, i.e., cosmos

[86] of that imaginalized wujud

the mirror, one attains pleasure and attraction as well, although that[87] is present there in the imaginalized form. The first one is present there in the illusory (mawhum) form. Still, those both may form traces (husul-i athar). When by his grace, the master (khodawandi) has made the imaginalized things comparable to the haqiqi thing, with respect to their actions and traces, then a lot of hope has been created in the imaginalized thing as well. And via the wasila and felicity of nearness and arrival onto the haqiqi existent thing, that[88] has received many good news.

Luckily for those who revel in luxury
they would get luxury
As for the passionate lovers among the poor ones
whatever they gulp down

Hani'an li-arbabi 'l-na'imi
na'imuha
Wa li-'l-'ashiqi 'l-miskini
ma yatajarra'u

Dhalika fadlu 'l-llahi yu'tihi man yasha'u wa 'llahu dhu 'l-fadli 'l-'azimi.[89]

?????????????????? You may learn that apart from the above-narrated meaning,[90] whatever meaning one may take for qurb and ittisal, it would definitely be imaginalism (tashbiyah) or corporealism (tajsim). It may be only this much that we bring iman in it, and believe in it, but we do not get preoccupied in wondering about its howness. Instead, we surrender and relegate it to the divine knowledge (SWT). For the above-mentioned terms, when some sort of description has been given, then there is room for excluding them from the allegorical (mutashabih), and instead including them within those which can be made understood by description (mujmal, mushkil). *Wa 'llahu sub-hanahu a'lamu bihaqiqati 'l-hal.*

[87] reflection
[88] imaginalized thing
[89] Q.Hadid.21
[90] that those relationships are mutashabihat

3.7 BMaktub 3.64

To Makhdumzadeh Khwaja Muhammad Sa'id and Khwaja Muhammad Ma'sum.

Summary: The most complete (atamm) fana happens at that time, when both the prototype ('ain) and the trace (athar) realizes fana, and not even a name or a sign of him remains.

Question: **Idea 1** Haqiqats of the contingent things are nonexistences, which have

1. attained distinction by relationships (beh idafat imtiyaz), and

2. become the loci of manifestation for the names and attributes of the Necessary dhat (SWT).

I have described it in the other maktubs in detail. This idea necessitates that

1. once a created thing attains such a type of fana, no sign remains in that thing of that nonexistence, which is the haqiqat of that thing, and

2. nothing remains in that[91] except *sheer existence (wujud-i sirf)*.[92] Because for two opposite things, when one of them goes away, it is necessary that the other is gained, so that the removal of two opposite things does not become necessary. Comment?

Idea 2 According to the sufis,[93] wujud is identical to the necessary dhat (SWT), or a particular (??) attribute of him swt. Both of these cases necessitate that

> The haqiqats are transformed (Qalb-i haqiqat).

However, that idea is going against the religion (biy-dini) and heresy (zandaqah). Comment?

Answer: The wujud, which is the contrary (naqid) of nonexistence, is

1. neither that wujud, which is the Necessary dhat (SWT),

2. nor a elect personal attribute (akhs-i sifat-i dhatiya) of him (SWT).

Instead, the wujud, which is contrary to nonexistence, it is

1. a shadow or a reflection (zill, 'aks) of that,[94] or

2. the wujud of an elect personal attribute (akhs-i sifat-i dhatiya) of him (SWT).[95]

In summary, that wujud against which there is a nonexistence, there is the

1. possibility of nonexistence for that,[96] and

2. necessity of removal of that nonexistence.

The attributes of the necessary dhat swt, although those are outside the circle of contingentness, still when those are

1. dependent on the Necessary dhat swt, and

2. each of those has a nonexistence opposite to that,[97]

then

1. those[98] are not beyond the taint of contingentness, and

2. it is always necessary for those[99] to be dependent on the dhat swt.

Although those[100] are not separate from the ancient and necessary dhat swt, still solely *being dependent*, it is the proof of those being contingent.

1. **Dependent** Yes! If that dependentness[101] were onto the ma sewa, then those[102] would be defective, and within

[91] created thing

[92] since the nonexistence has gone away

[93] i.e., wujudi school

[94] wujud of the Necessary dhat (SWT)

[95] Look! Here the Mujaddid is defending the Wujudis. This shows that while he (QS) criticized many of the wujudi interpretations, still it was only a constructive criticism, and he (QS) supported them in general

[96] wujud

[97] attribute swt

[98] attributes swt

[99] attributes swt

[100] attributes swt

[101] of the attributes onto the dhat swt, instead of the dhat, if that dependentness

[102] attributes

the boundary of the completely contingent, newly-arrived and created things.

2. **Not dependent** On the other hand, if those[103] are not dependent onto the ma sewa, then those have the *smell of nonexistence/contingentness??? ()*,[104] though they are not included within the circle of contingentness.[105]

E.g., those*attributes* of the Necessary swt may be taken. Their perfection is less than the perfection of the dhat swt. Therefore, the complete and general () necessariness is established for the Necessary dhat swt only, who is purer and rises higher than even the possibility of error or defect and damage or harm.

1. His attributes swt, although those are included within the circle of Necessaryness, still when those are dependent onto the holy dhat swt, as the result, their necessariness is lower than the existence of Allah swt.

2. In the same way, their existence is lower than the existence of Allah. Because there is nonexistence or void present against their existence. E.g., being empty of knowledge, or being empty of power, etc.

On the other hand, there is no nonexistence or void opposite the holy dhat swt. Indeed, being opposite to that[106] may not be even conceived. Because

1. If there were any nonexistence before his necessary existence swt, then he swt would need that nonexistence to be removed.

2. Being needy is the sign of defect, which is appropriate for the state of the contingent things.

3. Allah swt rises far above it.[107]

It may be known that one may refrain from applying the *term contingent (lafz-i imkan)* to the attributes of the necessary dhat swt, because it denotes newly-arrivedness, while on the other hand, all the attributes swt are ancient (). Although the attributes of the necessary dhat swt are not necessary by themselves, still since they are face-turned onto the necessary dhat swt, those attributes are also necessary, because those are not separate from the holy dhat swt. Although the root meaning of this saying takes one towards those attributes being contingent, still there is no possibility that those are newly-arrived (huduth). There is no nonexistence or void that opposes the necessary existence swt — it is realized via unveiling and witnessing (kashf, shuhud). Although apparently this is established via proofs, however, it is a proof, which is like warning against the axiomatic truth.

Let us proceed towards the gist of the matter, and in answer to the question,[108] say that when nonexistence is removed from a contingent thing created by fana, nothing remains in it except wujud, existence. Instead, except for fixedness and realization (thubut, tahaqquq), nothing happens in his

[103] attributes

[104] only, due to the dependency of the attributes onto the dhat swt

[105] completely

[106] holy dhat swt

[107] Therefore, by the reductio ad absurdam syllogism, there cannot be such a nonexistence

[108] which question? 1 or 2?

lot. Because nonexistence itself, including its signs, has been negated from that arif. However, this existence and fixedness (wujud, thubut) of him,[109] it is that existence,

1. which is fixed for the contingent thing, on the degree of and illusion and sensation (mumkin ra dar martaba-i wahm, hiss thabit) and

2. onto which the traces are imposed on (athar ra bar vei mutarattib).

The arif, after his nonexistence sets down,

1. the arif becomes like the mirror for perfections of necessary degree, and

2. the way that nonexistence, which has been removed, it used to be the taayyun and haqiqat of the created thing, now instead, that manifestation of those perfections — it becomes like the haqiqat of the created things.

Before the negation of nonexistence, this existence and presence[110] of his,[111] those were like attributes of that nonexistence, which was present on the level of sensation and illusion (hiss, wahm). On the other hand, presently, that existence and presence on the level of sensation and illusion (hiss, wahm), after the removal of his nonexistence, it[112] has sat onto the seat of that nonexistence, and it has become the dhat and prototype of the created things. And he relates (muntasib) the attributes to himself. And the interactions of the nonexistence, it is by him that they stand.

This house of actions (karkhaneh) of his, which has sat onto the seat of nonexistence, it would remain present until

1. opposite thing to that existence would remain standing, and

2. creation would remain present.

Then, when

1. a) his interaction would go above the opposite thing to that existence, and

   b) he would not have anything to oppose existence,

   instead,

   a) nonexistence would not have the power to face him, and

   b) there would be no room for the contingent thing,

   then

   a) his interactions take place in a different manner, and

   b) he would have a different set of friends and companions.

The mystery of *aw adna* may be sought here. Because the place where there is the possibility of tainting of contingentness (shubi-i imkan) or movement of nonexistence (majaliy-i ‘adam), even though that[113] may be as opposites, still that[114] is included within *qaba qawsayn*. However,

[109] that arif

[110] Naushahi, says thubut

[111] i.e., of the arif whose nonexistence has gone away

[112] that existence and presence on the level of sensation and illusion (hiss, wahm)

[113] mixture

[114] place

when both the contingent and the nonexistence, both return to their own prototypes, and bid farewell, then the perfections of *or nearer (aw adna)* come to the forefront. Now that does not mean that then the contingent thing becomes the Necessary swt — Allah is far higher than that. Instead, it means that that

1. contingent thing stands along with the sheer dhat swt, and

2. while previously he used to stand with a shadow (zill) of the sheer dhat swt, now that is removed.

   He who gets lost in God
   Is not God

   Kasiy ko dar khoda gom shad
   khoda nist

This arif standing along with the dhat of the Necessary existence swt, it is like the attributes SWT standing along with his holy dhat swt. Instead, that arif standing onto such a[115] degree that there the attributes are not even observed, even though the attributes are not disjoint from the dhat swt. On the other hand, the attributes are standing with the dhat swt since the beginning of eternity, and would remain until the end of eternity. However, that arif is not beginningless (azaliy), instead he is branded by the burn-mark of newly-arrivedness (bedagh-i huduth muttasim). There are things opposite the attributes, and those are the nonexistences (a'dam). E.g., nonexistence of knowledge, or nonexistence of power, etc. The interactions of this arif has gone above the opposition (naqadat) of power. Its verification has been made.

Question: It may be known that when the interactions of the salik goes above the contrariety (naqadat) of nonexistence, then he turns into necessary, and the creation also turns into necessary. However, that is impossible. Comment?

Answer: It would be necessary only then when his existence would be created in the haqiqi world. However, the contingent thing has no existence except on the level of sensation and illusion. So how can you get the idea that he attains necessary existence? The above narration reveals the difference between these two positions,

1. The dhat swt standing with his attributes (SWT), and

2. The dhat swt standing with the arif.

I.e., the attributes stand as possessors of haqiqi existence, versus the salik, who exists as imaginalized existence (). However, the arif there also performs fixedness and settledness (thabat, taqarrar), and becomes the origin of the traces (mabda'i athar).

You may learn that the arif saying I is present until there is nonexistence present within him — that[116] is his haqiqat. On the other hand, when his nonexistance sublimates, then his saying I no longer has a focus, onto which that[117] applies. After the removal of nonexistence, even if its matter of permanence (tawil al-dhil) is longer, and fixedness becomes the dhat of the contingent thing (mu'amalat-i thubut

[115] sublime

[116] nonexistence

[117] i.e., onto which focus that saying I

ba'd az istiqrar),[118] still the locus of application of the term *I*, it no longer remains. Possibly the term *I*, it has been created for the haqiqat of nonexistence, it has an opposing attitude to the haqiqat of wujud. Yes! The largest part in the created things is nonexistence. It is by nonexistence that the contingent thing has become the contingent thing, and the house of actions (karkhaneh) of the contingent thing has expanded and widened. The dependency that is in the contingent thing, that comes from that nonexistence. And the newly-arrivedness that is tied to its[119] skirt, it is also due to that nonexistence. The manyness that is in it,[120] that is also due to that nonexistence, and the distinction that is in it, that is also due to that nonexistence. For the contingent thing, existence is borrowed, although that[121] has fixity and settling (thabat, istiqrar), still that[122] is derived from imagination and illusion (takhayyul, tawahhum).

You may learn that — attributes stand with (qiyam) the necessary dhat swt — this means that the entire holy dhat swt, it gets colored by the color of each one those,[123] and manifested. It is not that one part of his dhat is qualified by some attributes, and another part by some other attribute. Because his holy dhat swt may not be divided or fractionated (taba"ud, tajazziy), instead, he swt is a haqiqi simple thing (basit). Whatever ruling is established there, it happens in its entirety (kulliyat), as it is said that holy dhat swt is entirely (kulliyat) knowledge, entirely desire (irada), or entirely power. When the arif stands with the dhat swt, without observing the attributes, that also happens in this way. I.e., that[124] manifests itself colored in the color of that arif. This is the opposite of the other mirrors. It is by his personality (tashakhkhus-i uw)that he manifest himself as being mirror-like. He understands who understands.

Sadi! Your queen-bee made a mayhem
In your time, sound of cuckoo is improper

Qiyamat miykuniy Sadi! Bedin-i shirin sokhn goftam
Musallam nist Tutiy ra beh duranat shokr kha'iy

Such a type of manifestation (zuhur) — in which the entire mirror becomes colored by the color of the form — after the arif realizes a complete fana. If the arif realizes a baqa with the said manifestation, then it is the best and the most perfect (akmal) of his taayyuns. Because it is that God-given wujud or body, which he has attained via the second birth. Although this taayyun of his is newly-arrved and contingent, still when it comes out of the degree of bringing together (martaba-i jam'a), then it is superior to the other taayyuns, which are not derived from this degree. E.g., the letters and the sounds of the Quran, those are superior to the other letters and sounds, although both are darkened by the darkness of newly-arrivedness and contingentness. He who judges by his external eyes,

[118] i.e., the salik
[119] the contingent thing's
[120] contingent thing
[121] existence
[122] fixity and settling
[123] attributes
[124] dhat swt

and holds this taayyun equal to the other taayyuns, he is quite stupid. E.g., one who considers the letters and verses of the Quran equal to the other letters and verses. From that, you may estimate the superiority of such an arif. And consider his superiority over all the others equal to the superiority of Allah's speech over all other speech.

He who read it like a story
To him it is a story
He who welcomes it like the capital-stock
Hero is he indeed a priceless gem

Rasul was extraordinary

Those who were present in his (SLM) time, but denied Muhammad (SLM) as the rasul of Allah, due to their vanity, they said that he (SLM) was merely an ordinary human being (bashar). I.e., they held him (SLM) as a common man. Therefore, they denied him (SLM). On the other hand, the possessors of felicity used to recognize him (SLM) as a rasul, and a mercy to the inhabitants of the world (rahmat-i 'alimiyan), and saw him (SLM) as different from the rest of men. As the consequence, they were ennobled by the felicity of iman, and found salvation.

Warning

To bring out a few subtle matters connected to the dhat and attributes of the Necessary, due to the inability to express them, some confusing terms which expresses the qualities of the creation, which are defective, they have been used. Their literal meaning should be rejected. And the dhat swt should be considered pure and free (munazzoh, mubarra) from all the attributes of imperfection, and burn-marks (simat) of defectiveness. Some of the terms, which have not been used in the sharia, and instead only used by the other shaykhs allegorically, e.g., tajalli, and shadow manifestation (zuhur-i zilliy), being mirror-like, etc., I am fearful and anxious for using them. Our nurturer! Do not take on us if we forget or fail.[125]

Question: Words like tajalli or shadow manifestation (zuhur-i zilliy), which you have used, those mean that existence descends town to the degrees of manifestation (tanazzul-i wujud dar maratib-i zuhurat), like what the other sufi shaykhs[126] have said. On the other hand, you deny the descent (tanazzul) of wujud. Why?

Answer: Descent is required at that time when the thing manifests (zahir) itself identically onto the locus of manifestation (mazhar), like what the other sufi shaykhs say. On the other hand, if we do not say *manifests identically*, why would it be required? To me, the manifested thing does not manifest itself identically onto the locus of manifestation. *Wa 'llahu sub-hanahu 'l-muwaffiqu*

3.8 BMaktub 3.65

To Safar Ahmad Rumi
For an arif who is perfect in his completion of marifat ('arif-i kamil-i tamm al-ma'rifat), after he attains baqa of the dhat, he swt grants him the perfect character

[125] Q.Baqara.286

[126] i.e., what the Akbarian school commentators said on his *tanazzulat-i khamsa*

traits (akhlaq-i kamil). Then everyone of his attributes qualifies his dhat. And they qualify in the method of totality of the dhat (muttasif beh ‘unwan-i kulliyat-i dhat). I.e., it is not that that one part of his dhat has one attribute, while another part has another attribute. On the contrary, his dhat is entirely knowledge, and entirely the faculty of sight, and entirely the faculty of hearing, in the way that the sufi realizers (muhaqqiq)[127] have proposed. And they have proposed that his (SWT) dhat is entirely knowledge, entirely power, entirely hearing, and entirely sight, and so on. Due to this reason, in the paradise in the last world, the faithful would see him swt as beyond direction (biy-jihat). Because there, they would be entirely eyes (basr). And if they are entirely eyes, where is the room for having a direction. It is said that the ordinary faithful, after a lot of efforts, what they would attain in the last world, the elect faithful, i.e.,the awliya, would attain it in this world. What those attain late, these attain as ready cash. So estimate — what they attain late, how high and magnificent would it be?

> Guess, my rose-garden
> How pretty would it look in the spring?
>
> Qiyas kun ze gulistan-i man
> bihar-i marra waqila biha aidan

Dhalika fadlu ’l-llahi yu’tihi man yasha’u wa ’llahu dhu ’l-fadli ’l-‘azimi.[128]

In this way,

1. every latifa of that arif, at this moment, blooms in the color of his totality (kulliyat), and
    a) in his totality, that arif becomes the latifa of ruh, and
    b) in his totality, that arif becomes the latifa of qalb, and
    c) along the same analogy, he becomes the rest of his human latifas, i.e., the rational soul (nafs-i natiqa), and sirr, and khafi, and akhfa.

In that same line, all his parts (ajza), and the four elements (‘anasir), those also get transformed.

The latifa of qalb, which is the all-comprehensive reality (haqiqat-i jami‘a), when it

1. gets colored in the color of all (kull), and
2. the nisbat that that[129] has with the bodily part called the heart (mudghatu ’l-qalbiya) goes away

then that bodily part becomes empty,[130] and turns into a spiritless body.

It seems that via this going and coming (raft, amad), or fana and baqa, not even a speck of dust has entered within it. It is as if he is sheerly the prototype (bar sarafat asliy khod) as before. E.g., in some pot of cooked food, there is a grain free of deformation, such that the heat of the fire has not touched it, or the humidity of water has not permeated it.

[127] probably the Akbarian school school

[128] Q.Hadid.21

[129] latifa-i qalb

[130] of that nisbat with the latifa-i qalb, which is from the ‘alam-i amr

In summary, after the elimination of those attachments (ta'alluq), and becoming empty, that[131] gets colored in the color of the rest of the parts. And like what the other parts have done, it also attains the property of the whole (hukm-i kull).

3.9 BMaktub 3.66

To Muhammad Muqim Qusuri
Brother Muhammad Muqim! You have asked, Question: *World of metaphors ('alam-i majaz) is like a bridge towards the true world of reality (haqiqat)* — what does it mean?

Answer: You may learn that the metaphor (majaz) is the shadow of the haqiqat. And there is a royal road from the shadow to the prototype. Maybe it is said meaning, *He who knows himself, he knows his nurturer (Man 'arafa nafsahu faqad 'arafa rabbahu).*[132] Because knowing the shadow inevitably brings one to knowing the prototype. Since the shadow remains (ka'in) in the form of its own prototype, it is the cause of the unveiling of the prototype (sabab-i inkishaf-i asl). Because that is called the form of that thing (surata al-shayyi), which unveils that thing (ma inkashifa bihi dhalika shay'u). However, you may learn that an allegorical (al-majazu) thing would become like the bridge to that thing (al-majazu qantaratu 'l-haqiqati), only when that thing fails to get captivated to that allegorical thing (majaz). Even that, a second gaze may not take place.[133] It is the first look that is the bridge to the haqiqat.[134].[135]

Allah forbid! If a captivation to the allegorical thing does happen, and that[136] takes one towards the second look. Then that allegorical thing would be a barrier towards reaching the haqiqat. Instead, where is the room for being like the bridge?[137] Instead, that allegorical thing (majaz) turns into an idol there, and demands others to worship it. Or she becomes like a female monster (diwiy), and turns one back from the haqiqat, which is Allah swt. This why the true news-giver (SLM) has come to know that second look (nazr) as harmful, and said, *The second look would harm you (Al-nazratu 'l-thaniyatu 'alaika).*[138] Therefore, what could be more harmful than this?

You may learn that the first look is beneficial only at that time when it is not volitional (ikhtiyar). On the other hand, if it is indeed volitional, then it is like the second look.[139] *Tell the faithful,* Lower your gaze (Qul li-'l-mu'minina, yaghuddu min absarihim).[140] This hadith is enough to prove my point. Stupid and imperfect sufis fail to understand its meaning, and so make an error — they are captivated to the beautiful forms (suwar-i jamilah), and drowns in their outer forms. And with longing, imagine them as the wasila to arriving (wasila-i wusul) onto the haqiqat. No! Never! Instead, those[141] themselves are the barrier

[131] latifa of qalb
[132] hadith-i qudsi
[133] from that thing to the allegorical thing
[134] i.e., Haqq swt, c.f., Aftabi This is why the rasul (SLM) has said, *The first look is to your benefit (Al-nazartu awla laka)*
[135] hadith
[136] captivation
[137] to the haqiqat, for that allegorical thing
[138] hadith
[139] i.e., harmful
[140] hadith
[141] beautiful forms

to the sought thing. Instead, that is a false thing, which has become a similitude to the sought thing, and are deceiving those sufis.[142] A group among them considers the beauty (jamal) of these forms as the handsomeness (husn) of Haqq swt. And find the captivation towards these forms as captivation towards Haqq swt. And witnessing those as the witnessing of Haqq swt. Some of them have said,

Today if your beauty appears without a veil
When it is seen freely in this world
Let me negate this witnessing
Tomorrow's promise—I'm bewildered who is it for?

Imruz chun jamal-i to bepardeh zahir ast
Dar hairatam keh wa'dai-i farda baraiy chist?

Haqq swt is far higher and greater than what they say of him. What do these short-sighted people think of Haqq swt? And how do they imagine his beauty and handsomeness (jamal, husn)? Have they not heard it — if by chance even a lock of hair from the houris of paradise, who are indeed a part of the creation,[143] is cast onto this world, then due to its brightness and light (ada'at, ishraq), night would never come upon the face of the earth, and it would never get enveloped by darkness, although the houris are only created beings. By only one tajalli of Haqq swt, mount Tur was fragmented. And Moses (AS) who spoke with Allah (Musa kalimullah), he lost consciousness, and fell onto the earth, even when he was someone with a high degree before Haqq swt, honored and elect. This incident is also proven by the incontrovertible saying from the Quran. However, these stupid people always sees Allah without any veil, and get surprised hearing on the last-worldly vision. *Verily, they are haughty from their inside, and have reached the extreme in disobedience (Laqadis takbaru fi anfusihim wa 'ataw 'uluwan kabira).*[144]

The ulama of the mainstream Sunni community, I am grateful to Allah for keeping me with them (shakara 'llahu ta'ala sa'yahum), they have proven the last-worldly vision to its opposers via using their rational mind (janan). And via demonstrative proofs they received by following the predecessors (barahin-i taqlidiy). Because none except the Sunni community, be they people of our religion or a foreign religion, have admitted to the beatific vision. Instead, they have declared it impossible judging by their rational mind. However, the ulama of ahl-i sunna say that that vision would be without any analogy. And specific to the last world. On the other hand, these unripe sufis have the idea that this supreme felicity would be attained in this mortal world, and are immersed in their own dreams. *Rabbana! Atina min ladunka rahmatan wa hayyi'lana min amrina rashada*![145] *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda. Wa 'ltazama 'l-mutaba'ata 'l-mustafa. 'alaihi wa 'ala alihi wa as-habihi 'l-salawatu wa 'l-taslimatu atammuha wa akmaluha.*

[142] of that misguided group
[143] as opposed to being divine
[144] Q.Furqan.21
[145] Q.Kahf.10

3.10 BMaktub 3.67

To Mir Mansur
Comment: *The first half of this maktub discusses how the Mujaddid interpreted Akbarian school, in particular, his view on the realities of contingent things. On the other hand, the second half talks about the final form of Mujaddidi ontology, which is very close Ibn Arabi (QS). It is ot at all zilliyat, which he (QS) left many years ago, instead it is new theory.*

Realities of contingent things: Akbarian school

1. Akbarian unveiling

1. **Manifest wujud** On this courtyard of existent things (‘arsa’i ka’inat) whatever is seen, or witnessed via sight and insight, or whatever is extended or flattened, and whatever is estimated to be tall and broad (mu‘ayan, mushahad, munbasit, musattah, tawil, ‘ariyd), to Shaykh Muhyiuddin Ibn Arabi and followers, it is the Hazrat wujud (SWT), or divine existence. Because nothing else exists in the outside except him (SWT). And that wujud is the holy dhat of Haqq swt. This is called the manifest existence (zahir-i wujud).

2. **Nonmanifest wujud** On the other hand, there are many forms within the mind (swt). They are called nonmanifest existence (batin-i wujud) or the fixed entities (‘ayan-i thabita).

3. **How one wujud becomes many** That[146] gets colored and clothed (in‘akas, talabbus), by the reflection of the knowledged forms (suwar-i ‘ilmiya), also called the fixed entities (‘ain-i thabita). And as the result, although that existence is one and indivisible (wahdat, basatat),[147] that appears as many-in-number (mutakaththira), wide (munbasit) and possessing length and breadth.[148]

4. **Ittihad** For every one who witnesses or perceives (mushahid, mahsus), be they the common people or be they the elect, what they imagine on this page is Hazrat Haqq (SWT), albeit distinguished in different forms and shapes (suwar, ashkal), in the clothes of the created things (kiswat-i kawniya). Common people imagines it to be the cosmos. However, the cosmos has truly never been brought out of the mind (khaneh-i ‘ilm). Neither has it found even a smell of the external wujud. Instead, their reflections are the cognitive forms (‘ukus-i an suwar-i ‘ilmiya ast), which have been manifested onto the mirror of Hazrat wujud (SWT), and has created an appearance (namud)[149] in the outside, and have cast everyone into the idea of external wujud.[150]

As Mawlana Jami (QS) composed,

Whole creation I searched

[146] manifest wujud
[147] in reality, c.f., Aftabi
[148] in imagination, c.f., Aftabi
[149] it appears that they exist
[150] idea that somethings indeed exist outside, or is *external* to the mind of Haqq swt, an idea, which is false according the Akbarians/wujudis

Every page of it I read
Truly, neither saw nor read in it
Save dhat, attributes, modes of Haqq

Majmu'a-i kawn ra be qanun-i sabaq
Kardim tasaffuh warqan ba'd waraq
Haqqan keh nadidim va nakhandin daru
Juz– dhat-i haqq va shu'uwn-i dhatiya-i haqq

2. Mujaddidi unveiling

On the other hand, what has been unveiled to me, and what is my belief (mu'taqad) is this: This showplace ('arsa) is the showplace of illusion (wahm). And all the forms and shapes (suwar, ashkal), which are on this showplace, those are the forms and shapes (suwar, ashkal) of the contingent and created things, which

1. by the divine artisanship (sana'-i khodawandi),
2. on the degree of sensation and illusion (hiss, wahm),
3. have attained some sort of fixedness (thubut) and become firm (itqan).

Whatever that is being witnessed and sensed (mash-hud, mahsus), all those are contingent and created things. It is so although many saliks imagine that those are the necessary swt, and those are revealed to them as the reality (haqiqat). However, truly, those are only parts of the cosmos. He swt is beyond the beyond of our witnessing and knowledge (). And disengaged and pure (munazzoh, mubarra) from our unveilings.

Creation-how does it see its beauty
Onto which mirror does it come?

Khalq-ra waj-h kiy namayad
Dar kodam a'inah dar ayad uw

In summary, this showplace ('arsa) of illusions is the shadow (zill) of that showplace of the outside, which is appropriate for the degree necessaryness swt (shayan-i martaba-i wujub). In the way that *existence of this degree (wujud-i iyn martaba)* is the shadow of *existence of that degree (wujud-i an martaba)*, in that same way, *this degree of illusion (martaba-i wahm)*, since it is the *shadow of the outside (zill-i marataba-i kharij)*, or the haqiqi degree, if it is said to be the outside, and haqiqi, there is room for it. It is in the same way that according to shadow existence or wujud, these are also called existent (mawjud).

This *showplace of illusion ('arsa-i wahm)*, it is as real as the *showplace of the outside ('arsa-i khariji)*, and derives from real rules.[151] And never-ending interactions depend on it.[152] It is this[153] that the truthful news-giver has instructed towards.[154]

[151] Since it is real, ever-abiding delight in paradise, or torture in hell, those depend on it. If this world were unreal, only a dream, how could ever-abiding torture depend on this dream-like world?

[152] I.e., how could eternal delight in paradise or torture in hell depend on this world, when it is the showplace of illusion, and unreal like a dream

[153] world

[154] after all, so this world must be real and not a dream

Discussion: Unveilings

Now it should be pondered that between these two types of interrelationships (munasabat), with respect to tanzih,??? for his holy dhat (SWT), which one is more appropriate, relates more, (munasib)? And which one for the salik's initial stage? And which one for the salik's end stage? For a long time, I used have faith in the first unveiling (makshuf), and I saw amazing states and miraculous witnessings (ahwal-i ‘ajibeh, mushahadat-i gharibeh) in that homestead (mawtin), and I attained the full part of that station. Finally, by the grace of Divinity, I came to know that whatever that has been seen or known, those are all ma sewa, and that must be negated.

After a lot of efforts, by the grace of Divinity, the negation act ended, and that false thing, which presented itself as Haqq, that went away from sight and knowledge (did, danish), and I attained captivation for the absent of the absent (ghayb al-ghayb). All the illusory things became separated from the existent things, and so did the ancient things (qadim) from the newly arrived (hadith) ones — this is the summary of the second unveiling.

Showplace of creation made many journeys onto
Sharp in intelligence, speedy like arrow
Saw with eyes from head to toe, nothing
Save shadow of attributes fixed in dream

Dar ‘arsa-i ka'inat ba qillat-i fahm
Besiyar godhashtim beh sara‘at chun sahm
Goshtim hameh chasm nediydiym dur
Juz zill-i sifat amadeh thabit dar wahm

Al-hamdu li-'llahi 'llazi hadana li-hadha wa ma kunna li-nahtadiya. Law la an hadana 'llahu. Laqad ja'at rusulu rabbuna bi-'l-haqq.[155] *Wa 'l-salam.*

3.11 BMaktub 3.68

To Muhammad Hashim Kashmi

Introduction: The Mujaddid explains that the existence of cosmos is on the level of illusion (wahm) and finally agreeing with Ibn Arabi. However, the Mujaddid says that on that illusion, Allah's power has been applied, and as the result, that illusion has taken a measure of fixedness. These revelations in the voilume 3 are in sharp contrast to his earlier revelations. Until he reached 1.260, he proposed the Wujudis school Ibn Arabi interpreters. And in volume 1, maktub 260 onwards and volume 2 where he proposed zilliyat. But now he is rejecting zilliyat and going back to Wujudis, albeit with some modification.

Is cosmos an illusion?

1. We say that *the cosmos is illusory (mawhum).* However, it does not mean that the cosmos is formed or made formed by illusions (manhut, maj‘ul-i wahm). When the illusion itself is a thing of the created world (‘alam-i

[155] Q.A‘raf.43

khalq), how can that be made by illusions?

2. Instead, it[156] can be said in this meaning that Hazrat Haqq swt has created the cosmos on the degree of illusion (martaba'i wahm), Yes! At that time,[157] even an illusion had no existence, still, that saying[158] could be said in the meaning that it[159] did exist in the mind ('ilm) of Allah swt.

Illusion: Nature Illusion means *appearance without being (namudi biy-bud).* In the way that a revolving dot (nuqta'i jawwala), makes a circle, come into being, or get estimated in imagination, which has an appearance but lacks being. Allah, the unboundedly wise, after creating the cosmos on the level of illusion, he gave that sheer appearance (namud-i mahd),

1. that which was solely unveiling, gave that fixedness (thubut) and permanence (thabat),[160] and

2. made the errors, which were in it,[161] go away, and the falsity in it, into truth, and then made it into the haqiqat.

> Allah converts their sins into good deeds (Wa 'llahu ????????).[162]

[156] the saying that the *cosmos is illusory*
[157] of creation, c.f., Aftabi
[158] cosmos is illusory
[159] cosmos
[160] Aftabi translates it as *ostitwa* or existence though
[161] cosmos
[162] Q

The level of illusion () is an amazing level. It has no conflict or quarrel with existence. It does not establish any direction, and no limit or end is created for it. E.g.,

1. with the imagined circle, the existent revolving dot has no conflict, and

2. no direction is established with them, and

3. because that circle was created, even the end of that dot has not been created.

It cannot be said that that dot is located on the right or the left of the circle, or in the front or the back, or above or below. With that circle, that thing's being all the directions or sides can be established when that thing, which is located onto the level of the circle. On the other hand, those things, which are located on another level, with those it has no room for a direction being present. And in the newly-arrivedness of that circle, no boundary or end () has been created. It is in the undeformed state as before. The analogy of Allah is high. By the narrations narrated, and examples, the relationship of the creator with the creation may be realized. I.e., by the creation of this world, Allah has not attained any boundary or end, neither has any direction been created. How can these relationships ne imagined there? Since on the sublime level, these have neither a name nor a sign. Some luckless ones, due to their gaze being downwards, establish such relationship or direction of Allah with the cosmos, and deny the witnessing of the Necessary dhat swt. Instead, they conceive that to be impossible. They place their extreme stupidity and baseless prefaces before the plain

texts (nass). And conceive that if Allah is observed, then he swt would be on one of the sides of the observer, which necessitates his swt having a boundary and end.

Cosmos: No relationship with Divinity

From the above-mentioned narration, it is learned that the cosmos has none of these relationship with Allah swt, whether they establish any or not. There would be a witnessing there, but it would lack any direction. Its verification would be made soon. They do not know that being impossibile in this way, it is present there on the matter of existence of the world of barriers (). Because then it is necessary that Allah is located on a side of the cosmos, or outside the cosmos, which denotes end or boundary. *On all the sides of this world* — if it can be said, then what to call the end or the boundary? Because it necessitates being *beyond even that.* Moreover, it is due to being bounded that the problem with direction is created, that[163] happens necessarily. If one takes the sayings of the sufis, one may find relief from this narrowness. I.e., if one calls this cosmos made of illusion (), one may find freedom from direction, boundary etc. And it is not forbidden to call that[164] made of illusion. Because that,[165] like the existent things, has the true rule and method, and the eternal () business and endless peace and pain are related to that. What those stupid philosophers call illusory () is something else. That, i.e., the above-mentioned illusory thing is created by thought and imagination (). There is a gulf of difference between them.

Revolving dot

Let us proceed to the gist of the matter, and say, *the illusory circle, which is created from the revolving dot, there is no direction present in that circle and its center-point, instead that point or dot is beyond any direction. If by chance, the entire point become like the eye, then he would see that point as beyond direction. Because the direction is negated in them.*[166]

Beatific vision: Directionless

On the matter we are discussing,[167] if the eye of the viewer extends from head-to-toe (tamam-i basr), then he would see Haqq swt without any direction — it is nothing impossible. In the same way, in the paradise as well, the faithful would see Haqq swt with them entirely being the eyes. And so, no direction would be fixed to him swt. Since the friends are characterized by the character of Allah (takhalluq bi'akhlaqi 'llahi), they realize this felicity in this world. It's reason is this,

> Regarding the Necessary dhat (SWT), sufis[168] say that his swt dhat is entirely the eyes, entirely the ears, and entirely the mind ('ilm). As the result, those who are characterized by

[163] problem
[164] cosmos
[165] cosmos
[166] circle and center-point
[167] i.e., beatific vision
[168] here and most other cases, the Mujaddid means the *Wujudis* by *sufis*

> his (SWT) character (takhalluq bi'akhlaqi 'llahi), they attain this felicity in this world. Therefore, on this station, each one of their characteristics, it is revealed as their entire being. E.g., they are as if their entire bodies, from the head to the toes, entirely, those are eyes. And those are ears, And those are knowledge. And so on.

The rest of the faithful,[169] it is in the last world that they would be given such a relation. And Allah willing, they would attain the felicity of the vision. In that case, there is no room for any obstacle or hesitation.

3.12 BMaktub 3.69

To Qazi Musa Shuhin
After praising he (SWT), giving peace to the blessed prophet and conveying invitation to he (SWT) (*hamd, salawat, tablighi 'l-da'awat*), let me begin. The way that the fakirs are here in this area deserve praising he (SWT) . I have received the letter that you sent via the dervish Raham Ali. May you live well, and be in peace and stand firm on the sharia. You asked for some advice, and so I am including that in this letter.

Sunna

Sir! My only advice is to hold on to the religion (din), and to follow the prince of the messengers (salam). In summary, there are many methods (qism) of following him, and one of them is, *To abide by the rules of the sharia.* And about the rest of the methods, I have written them in detail in letters to several friends. Allah (SWT) willing (Insha'a 'llahu ta'ala), I would tell them to send you copies.[170]

Naqshbandi tariqa is companionship

In summary, the mother of benefiting from and benefiting someone else in this tariqa is companionship. Talking or writing is not enough. Hazrat Khwaja Naqshband (quddisa sirruhu) has said, *Our tariqa is companionship (Tariqa-i ma suhbat ast).*

It is via the felicity of his (SLM) companionship that the companions of the prophet became superior to the friends of the ummat. Their greatness is so high that none of the friends of Allah may reach the degree of the companions, even if that friend is Wayis Qarni.

From the friends, I am hoping for dua for the peacefulness of the faith (salamati 'l-imani). O our nurturer! Give us mercy from you, and make our works straight (Rabbana! Atina milladunka rahmatan, wa hayyi' lana min amrina rashada).

Raham Ali has turned over the page in his book,[171] and has come towards truthfulness. May Hazrat Haqq SWT grant him a firm standing (istiqamat).[172] *Wa 'l-salam.*

[169] apart from the friends

[170] maktub 2.54 to Sayyid Shah Muhammad discussing the seven levels of following the rasul (SLM)

[171] i.e., changed himself, in this case, his financial status, c.f., Aftabi

[172] onto the sharia

3.13 BMaktub 3.70

To Mawlana Ishaq, son of Qazi Musa
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). I have received the letter you sent via Raham Ali the dervish. I turned joyous (masarrat) at it contained indications of your earnest desire (dhauq, shauq).

Exhorting towards pious companionship

You described an incident on a separate piece of paper—I was especially delighted to read that. These incidents are only good news, try to turn this ability into action, and comes from the ears to the lap. Presently, it's possible to undo the harm. You may consider the respite as an opportunity, and refrain from procrastinating or delaying.

Hazrat Khwaja Ahrar (quddisa sirruhu) has said,

> Once we, a few dervishes, were together, and discussing on supplications being accepted on the day of juma. We were wondering if one knows his dua would be accepted, for what should he make dua. Everyone said something, and when my turn came, I said that one should seek the companionship of the possessors of the meditative-state (arbab-i jam'iyat). Because that companionship is the medium via which all felicities are attained.

I have sent you copies of several maktubs via carrier. May Hazrat-i Haqq SWT benefit you via those.

Second, I think that brother Shaykh Karimuddin has come a few days ago. He wrote onto his own state to you. He hopes for dua from the friends.

Our nurturer! Complete our lights, and forgive us. Verily, you are powerful over everything. Peace to all who follows guidance, and clings to the emulation of the Mustafa *Rabbana! Atmim lana nurana wa 'ghfir lana. Innaka 'ala kulliy shay'in qadir. Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda, wa 'l-tazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimat.*

3.14 BMaktub 3.71

To Khwaja Muhammad 'Abdullah

> And Allah has sublime analogies
> (Wa li-'llahi 'l-mathalu 'l-a'la).[173]

Revolving dot exists

The *revolving dot (nuqta'i jawwala)* creates a circle in illusion (wahm). And in the way that that[174] exists (mawjud) in the outside, in that same way, that also exists in illusion. However,[175]

1. **Outside human mind** there, without the face-veil of the appearance of the circle (biy-ruposh-i namud-i da'ira) , while on the other hand,

[173] Q.Nahl.60
[174] dot, c.f., Aftabi
[175] that revolving dot exists

2. **Within human mind** in this place, with that face-veil.[176]

These[177] exist in both in illusion and in the outside — now that does not mean that in both places, their existence is separate (‘alahadeh). Never! Instead, in both places, i.e., both in illusion and in true or haqiqi existence, those,[178] they possess only a single existence.[179] The only difference is that there is this, *There it is without a separator and free (), and on the other hand, here it is with a separator.*[180]

1. This illusory circle, which is unveiled in the mind, it is an *appearance without being (namudiy biybud).* I.e., it is created by the error of the sensory organs (ghullat-i hiss).

2. On the other hand, if that[181] is made existent (mawjud) on the haqiqi level, given fixedness and settlement (thabat, taqarrur), and made into the *appearance with existence (namud-i ba-bud)*, then

   a) it would be relieved from being the error of the sensory organs (ghullat-i hiss), and

   b) transform into haqiqat,[182] and

   c) true rulings (ahkam-i sadiqeh) would be imposed onto that.[183]

Therefore, this illusory (mawhum) circle has a haqiqat and a form, in illusion (wahm).[184]

1. That above-mentioned revolving dot is its haqiqat, by which, that[185] is standing, and

2. that circle is its form, which has attained fixedness and fixity (thubut, thabat).

This form,[186]

1. although that[187] is not identical to that haqiqat,[188] since its[189] attributes and rules are different,[190]

2. still that[191] is not far or separate from its own haqiqat,[192]

3. instead has its own haqiqat, which has been estimated in this way,[193] and has found manifestation.

[176] of imagination, which makes that revolving dot appear like a circle

[177] two circles, 1. in the outside and 2. in the human mind

[178] two circles

[179] Those two circles are,

1. the apparent circle in the human mind, and

2. the revolving dot in the real world, outside that mind.

[180] i.e., there, in the haqiqi world, the circle is without a separator and free (), and on the other hand, here, in the human mind, it has a separator — it is separated by an artificial construct of the human mind

[181] illusory circle

[182] a true circle

[183] true circle

[184] has both a haqiqat and a form, both in illusion (wahm).

[185] circle

[186] circle

[187] form, or the visual appearance of the circle

[188] revolving dot

[189] that form's

[190] from the revolving dot, which is the haqiqat

[191] form of the circle

[192] center-point

[193] in the way of illusion

Saying the hidden mysteries of the beloved
How pleasurable is it! Sonorous saying!

Khoshtar an bashad keh sirr-i del-baran
Gofteh ayad dar hadith-i digaran

Hazrat Shaykh Ibn Arabi (QS) has said while on this station,

1. If you want, you may call it Haqq, or if you want, you can call it the creation (khalq), or
2. you may say that it is Haqq swt in one interpretation, and the creation in another interpretation, or
3. you can say that you are disturbed because you cannot distinguish one of them from the other one.

However, it is necessary to know that

1. Yes! This distinction (tamayyuz) between the form and haqiqat, it happens as an illusion (wahm),
2. still, this form, by the divine power of bringing into existence, does exist (iyjad-i khodawandi mawjud),[194] and has received fixity (thabat) and settlement (taqarrur),

and therefore, necessarily,

1. this[195] has been transformed into the haqiqat, (har a'inah nafs al-amri shad)[196]
2. the distinction that take place within haqiqi things, this[197] also has attained a similar distinction, (tamayyuziy nafs al-amri sakhteh)
3. instead, this has attained an external existence in the method of reflection (beh tariqa-i zilliyat mawjud-i khariji).
4. Because when the wujud of the form[198] is the shadow of the wujud of haqiqi thing (zill-i wujud-i haqiqat),[199] then the degree of the apparent thing (martaba-i namud), after it attained being (husul-i bud), it became like the shadow of the outside (zill-i kharij).
5. Therefore, the distinction between the haqiqat and the form, when it is normal, instead it become external (chun keh nafs al-amri shad, khariji sakht), then it is forbidden to say that one is the other, and to say that one of them is not identical to the other. Those who say *both are one*, they have failed to learn anything more than the illusory distinction (tamayyuz-i wahmi), knows nothing else but cognitive difference.

Process: Illusion becomes haqiqat

Sub-hana 'llah! By the divine power of bringing into existence (iyjad-i khodawandi), whatever has been created on that degree of illusion, all that

1. has been transformed into haqiqat,[200] and has become like the outside (kharif), and

[194] on the level of illusion, c.f., Aftabi
[195] form
[196] interpretive translation following Aftabi
[197] form, which has been transformed into haqiqat
[198] of the circle, c.f., Aftabi
[199] i.e., dot, c.f., Aftabi
[200] interpretive translation c.f., Aftabi

2. has gone out, i.e., has crossed the degree of the attribute of knowledge and the outside[201] that everyone knows.

When this degree has become like the external world (kharij), and the haqiqat, then

1. the level of imagination in him, it has separated, and

2. the circle that derives from that,[202] it has received the name illusory (mawhum).

Surpise! The form,

1. which derives from true haqiqat, and

2. it[203] keeps, whatever that has been received from the haqiqat,

that[204] is not separate from the haqiqat. He swt

1. has forcefully separated that[205] from the haqiqat, and instead, has brought that from illusion into reality, and

2. has done by haqiqat, what would be separated by imagination.

> This is the artisanry of Allah that he has granted each thing firmness (Sun'a 'llahi 'llazi atqana kulla shay'in).[206]

A master has said,

> When he is the ears, eyes, hands, feet
> Astonished I am not seeing God's magical power
>
> Chunkeh uw shad gush va chashm va dast va pa
> khirah-am dar chasm badi-iy khoda

So where is the room for visual illusion (chashm-bandi) here? Because visual illusion is proven when the unreal is known as the real. On the other hand, here by God's power (qudrat-i khodawandi) he swt has made the unreal into the real, and the baseless false rules that were present on that degree, he swt made them into the truth. The Shaykh (QS) has said,

> Being unable to distinguish (Li-'adami 'l-tamayyuzi baynahuma).[207]

However, the path between the created slave (bandeh) and his nurturer, it is fifty thousand years long. As Allah said,

> The angels and the ruh,[208] they ascend to him swt in one day the distance of fifteen thousand years (Ta'ruju 'l-mala'ikatu wa 'l-ruhu ilaihi fi yawmi kana miqdaruhu khamsina alfa sanatin).[209]

[201] or haqiqi world c.f., Aftabi
[202] revolving dot
[203] the form
[204] form
[205] form
[206] Q.Naml.88
[207] lack of composure is created, Ibn Arabi
[208] here ruh is the proper name for a unique creation of Allah, it is something else from the spirit that is in every man, c.f., *Tafsir al-Mazhari* On the other hand, some people also believe that ruh means Archangel Gabriel (AS). IAM
[209] Q.Ma'arij.6

This verse above indicates it. The Shaykh (QS) himself has admitted to this length for the path, and so he has indicated his bewilderment (hayrat). However, let no stupid man, by this distance, think that Allah is far away, and does not cast himself a long way away. Because actually that holy dhat swt is very near, instead *he swt is nearer to man than his own self (nafs).* Even more, this distance is with respect to perception (d-r-k) and marifat, not with respect to location and space (makan, musafat). The last point in the circle is the nearest to the first point, but

1. When its[210] back is indeed towards the first point, and on the other hand,
2. the gaze have been turned towards another direction,

then

1. despite it being nearer, it is farther than the first point, and
2. it is onto crossing all the points that that[211] has been made dependent upon.

> O you! Having made the bow and arrow
> Hunted near, aimed far
> Who shoots arrow far he would be far
> Would be deprived of such an hunted animal
>
> Ai kaman va tirha barsakhteh
> Sid nazdik va to dur andakhteh
> Har keh dur andaztar , uw durtar
> Az chenin sid ast, uw mahjurtar

Yes! Until one suffers in the pain of being far away, one would not appreciate the felicity of nearness.

> Whatever Allah crafts, it is good (Ma sana'a 'llahu subhanahu fahuwa 'l-khayr).[212] *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*[213]

[214]

3.15 BMaktub 3.72

To Khwaja Husamuddin Ahmed

Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

I am honored (musharraf) to read your noble letter that you wrote to me out of your compassion and generosity (az ruv'iy karam, shafqat). *Li-'llahi subhanahu 'l-hamdu wa 'l-minnatu*), that you are present in good health (besuht wa 'afiyat), and your are inquiring diligently (tafqad) on the the far away friends (dustan-i dur-aftandeh).

Life in army-camp

The state and the situations of the fakirs here deserve praise. They are safe even within the fountainhead of

[210] last point in the circle
[211] nearness
[212] Q.Kahf.10
[213] Q.TaHa.47
[214] I am not sure if the translation is 100 percent accurate in this maktub because I failed to understand many things. Allah forgive me if I have made an error

calamity, and have engendered meditative-states (jam'iyat) even while being within the seat of disturbance (mazan-i tafriqa). The families that have children and friends with them are also in peace. Their[215] states are also improving (taraqqi). It is as if they find stability (tamkin) even within the fountainhead of ever-changing states of the army camp ('iyn-i talwinat-i lashkar). And they are still attracted to their object of desire[216] even within the spring of scattered captivating things ('iyn-i greftariha-i shatta) that are concomitant to that homestead.[217] They are captivated to that one and only purpose (Gereftar-i yek matlab and). And no one is imposing on them (Neh kasiy ra ba-iyshan kar-iy daneh). Despite this, they have sublimated (maslub) their free choice (ikhtiyar).[218] And instead enjoying being captive (qaid) of the felicity of being confined within the prison (be-dawlat-i jins va qayd gard).

This is an astonishing type of prison, for they do not give even a grain of barley to buy freedom from there or even one farthing (pishez) to be saved from there. I am praising Allah SWT and expressing my gratitude to him for it, instead for all the magnificent bliss (Ahamdu li-'llahi wa 'l-minnati 'ala dhalika wa 'ala jami'i ni'amihi 'l-'izami).

Sir! The reason behind penning the letter to the apple of the two eyes (qurratu 'l-'ainain) is to express regret (izhar-i hasrat) for some bliss (ni'amat-ha) that were hoped to be attained in the neighborhood of my home (jawar-i watn), but were missed.

Coming into the army camp (dar lashkar amad) and giving them companionship (suhbat dashtan) depends (marbut) on your suggestion (salah), since you are well-aware of the behavior of the residents there, and more knowledgeable of whats good or bad there.

You have written that if I write, *They would be safe*, only then they would come. It is Allah who knows the absent, so praise be to Allah (S) (Al-ghaibu 'indallahu ta'ala. Amma hamdan li-llahi subhanahu). However, by the grace of Allah (SWT), despite numerous instances of interacting with disturbed people (ikhtilat be-arbab-i tafriqa), so far the illness of worry (tafriqa) have failed to enter any of the friends, or bar them from the desired object.

Mawlud

In the matter of recitation of the Mawlud, you have asked this.
Question: Regarding reciting the Quran with a melodious voice and reciting qasidas in praise and eulogy of the prophet (qasa'id-i na'at va manqabat), what stricture is there (*Dar nafs-i quran khandan besut-i hasan, va dar qasa'id-i na'at va manqabat khandan, cheh mada'iq ast*)? What is forbidden is the mispronunciation of the phoneme (tahrif) and changing (taghayyur) of the sounds of the Quran. Also forbidden is the added practice of taking into account of the musical modes.[219] And[220] out of the way of normal voice (tardid-i sawt) but instead in the way of singing sweetly

[215] spiritual

[216] i.e., he swt

[217] i.e., army camp

[218] which would have been the base desire of getting freedom from being under house-arrest in the army camp

[219] to the recitation of the qasidas

[220] also disallowed is the qasida-recitation that is

(iltihan), and also disallowed is hand clapping — likes of which are not allowed even in poetry-recitation (shi‘ar). (*Mamnu‘ tahrif va taghayyur-i huruf-i qur’an ast. Va iltizam-i ri‘ayat-i maqamat-i naghmeh va tardid-i sawt ban be-tariq-i ilhan ba tasfiqi, munasib-i an keh dar shi‘ar niz ghayr mubah ast*). On the other hand, if people recite in a way that no letter of the Quran is mispronounced (tahrif) , when the qasidas are recited, the above-mentioned prohibitions are not broken, and additionally[221] with the right intention, then where is the bar (*Agar bar nahji khwanand keh tahrifiy dar kamilat-i qur’aniy waqi‘ nashod, va dar qasa’id khandan, shara’iti mudhakkurah mutahaqqiq nagardad, va an ra begharad-i sahih, tajwiz namayand; cheh mani‘ ast?*)

Answer: Sir! This idea is coming to my mind that until this door is totally shut off, *fathers of passions*[222]*, i.e., those who follow their passions or evil desires of their nafses, and practice* bid‘at *forms of mawlud* wouldn’t be restrained. If you permit a little of it, that will lead to more of it. A little will increase to a lot — it’s a well-known saying! (*Makhduma! Bekhatir-i faqir mirsad, ta saddi iyn bab mutlaq nakunand, bu ’l-hawasan mamnu‘ gardand. Agar andak tajwiz kardand, manjar beh besiyar khahed shad. Qalilahu yufdi ila kathirihi — qawli mash-hur-ast*).

Comment on mawlud: The Mujaddid forbids mawluds, for his followers. Now mawluds when done in the sunna format is essentially allowed, and in the past, he did allow those, but now he has become afraid that if mawluds are at all celebrated, those would ultimately lead to deviations. As its human nature, a little leeway would lead to a lot of bid‘at. *And as a result, even sunna forms of mawluds will degenerate into deviations. It’s out of that fear that he is forbidding mawluds, not because they are basically bad.*

[221] they are recited

[222] *bu ’l-hawas-an*

3.16 BMaktub 3.73

To Makhdumzadeh Khwaja Muhammad Sa‘id (QS)

Comment: The Mujaddid modifies the Akbarian five entifications, and proposes life (hayat) as the first one.

Five entifications

Hazrat Shaykh Muhyiudin al-‘Arabiy (quddisa sirruhu) and his followers have written about the five descents (tanazzulat-i khamsa). There they have interpreted the first entification (ta‘ayyun) as the undifferentiated divine knowledge (ijmal-i hazrat-i ‘ilm). And said that it is the Muhammadan reality (haqiqat-i muhammadi). They consider the unveiling of this entification (kashf-i iyn ta‘ayyun) as the self-disclosure of the person (tajalli-i dhat). And above it as the *la-ta‘ayyun*. And that is the degree of dhat-i bahat, and the one-in-numberness, which is disengaged from all relationship and crossing-overs (ahadiyat-i mujarradeh az jami‘i nisab va itibarat).

Life

You may know that above the mode of knowledge (shan al-‘ilm) lies the mode of

life (hayat). Knowledge is under it.[223] And it[224] is the mother of all the attributes, be it knowledge, or something else but knowledge. Or be it *ilm-i husuliy* or *'ilm-i huduriy*. This shan al-hayat is a magnificent shan. Before it, the other attributes and shans are like ponds before the all-encompassing sea.

Ibn Arabi: No journey in life

It is indeed surprising that such a great master as the Shaykh[225] has failed to journey in this broad realm.[226] And has not plucked the flowers of marifat in those gardens. Yes! This shan of hayat is nearest to the hazrat dhat (SWT), and is related to ignorance and lack of perception (jahalat, 'adam-i idrak ansab).[227] Still, when there is the taint of descent and shadowness (sha'iba-i tanazzul, zilliyat) in it, then it can possibly be known (az mazann-i 'ilm, marifat) more-or-less.[228]

Ibn Arabi in vision

By the grace of Allah swt, when I began to do sayr within this magnificent shan (sha'n 'azim al-sha'n), then I saw,

> Far away from that station, on a low level, the Shaykh has a small dwelling there. And he is living there permanently (iqamat).

Maybe finally, he may have attained a small part of this station. The distance of those unqualified levels, it can be said in two ways, first, due to the narrowness of speech, and second, in the imaginal form. Both ways, that unqualified distance appears to be a worldly distance. *Sub-hanaka la-'ilma-lana illa ma 'allamtana, innaka antal 'al-imu 'l-hakim.*[229] *Wa 'l-salamu 'ala main 'ttaba'a 'l-huda.*

Superior epilogue

From the above narrations above, it necessitates that on the level of life (hayat), which is above the degree of knowledge, there is no knowledge present, be it learned or presence-derived (husuli, huduri). After all, when on the degree of life, there is no knowledge, then how can that be present on the degree of the holy dhat swt? Because dhat is above its above. Therefore, when on the degree of the holy dhat swt, no knowledge is present, then its opposite[230] must be present there— however, Allah swt is far higher and holier than that. The resolution of this quandary rests on a subtle marifat. Few walis of Allah have discussed it.

Subtle Marifat

You may learn that the knowledge of the Necessary dhat swt is one of his swt haqiqi attributes, which is *additional (za'id)* to the dhat swt, just as the ulama of the people of truth have said. And in the same way, it is indeed included within the shans and itibars, which are not additional to the dhat swt.

[223] hayat
[224] shan of hayat
[225] Ibn Arabi (QS)
[226] shan of life (hayat)
[227] i.e., it is more appropriate that this shan of hayat is not known or perceived, c.f., Aftabi
[228] i.e., one may think about knowing or learning about them
[229] Q.Baqara.32
[230] i.e., ignorance

Type 1: Attributes

The attributes of the first type consist of the eight haqiqi attributes, as the ulama of the people of truth have said. In the same way, those are included within the dhat swt and attributes swt, which are not additional to the dhat swt.

1. Attributes of the first type, when they are additional to the holy dhat swt, and

2. the things with which those attributes are related,

— all those things are other than the holy dhat swt, regardless of those things being

1. of the created world, or

2. the additional attributes of the Necessary dhat swt.

Because those[231] which are darkened by the darkness of the shadow and known as additional, all that are not appropriate for the holiness of the dhat swt, and those are unable to establish relationship with his holy court swt. It is so regardless of those other things being,

1. things of the world of creation, or

2. the additional attributes of the Necessary dhat swt.

Because what is darkened by the darkness of contingentness, and known as *additional (za'idah)*, that is not appropriate for the degree of holiness of the dhat swt, and may not form a nisbat with his swt holy court, be that ‘ilm-i husuli or ‘ilm-i huduri. However, if it is ‘ilm-i huduri, it is related to some shadow () of the holy dhat swt, even though it has brought together () knowledge, knower and the known thing (ilm, ‘alim, ma‘lum). However, that degree of unification (martaba-i ????) is a shadow of that holy degree—it is not identical to that prototype (). However, there is one community,[232] who imagines that it is identical to the prototype.

Type 2: Shans of dhat

The second type, is called the shans of the dhat — those are not *additional (za'id)* to the dhat swt. Instead, those hang down (ta‘alluq) from the dhat swt and that is it. Those come short of are higher than establishing relation with any other except (ma sewa) the dhat swt. In summary,

1. **Additional** that knowledge, which is additional (za'id) to the dhat swt, it is only that that suspends down (ta‘alluq) from the dhat, and that is higher than suspending down from the ma sewa. And

2. **Illusory** that knowledge, which is not additional (za'id nist) to the dhat swt, and instead disengaged from the itibars (mujarrad-i i‘tibar),[233] they come short of being suspended down from the dhat swt,[234] and

3. **Negated** that knowledge, which is negated from that degree of Hazrat

[231] additional attributes

[232] research–which community? wujudis?

[233] i.e., illusory c.f., Aftabi

[234] i.e., that knowledge is only *related to* the dhat swt, c.f., Aftabi

dhat swt, that same knowledge is the above-mentioned additional (za'id) knowledge. It is due to that,[235] that that[236] is not appropriate for that holy degree of dhat swt. Instead, that knowledge[237] is the shadow of that shan of that knowledge, which is not additional (zill-i an sha'n-i 'ilm ghayr za'id).

4. **Shan: Holy dhat** Instead, that,[238] it is the above-mentioned shan of knowledge which is the knowledge-like state of the holy dhat swt, and not additional.[239]

5. **Additional knowledge: Below Divinity** It is for that reason that that[240] is not appropriate for that holy degree swt. Instead, that[241] is like the shadow of that.[242]

6. Therefore, when this additional knowledge is negated, it does not necessitate its opposite attribute[243] goes there instead. This[244] knowledge is an attribute of perfection—when it has no room on that holy degree[245] — then how can its opposite thing,[246] which is straightway damage and imperfection (naqs), have any room there?

7. In short, both the opposing contestants[247] (naqid) are gone from the holy court of Divinity, and this[248] is nothing impossible.

Bringing opposites together

An arif said,

> I have attained marifat of my nurturer by the bringing together of two opposite things ('Araftu rabbi, bi-jam'i 'l-addadi).

It seems that since the degree that holy station is most high ('uluww), neither one of these two contestants[249] arrive onto there. It is because of these reasons.

1. **Reason A: Nisbats and itibars** When all the nisbats and itibars have been removed from that court (hazrat), then the nisbats of knowledge and ignorance, they are also removed from there, as those are also sorts of nisbats. Its ultimate cause is the following.

    a) A contingent thing is such a thing which
        i. has no alternative save nisbats and itibars, and
        ii. the unification and elimination (jam'a,

[235] additionality
[236] additional knowledge
[237] additional
[238] knowledge, which is not additional
[239] instead the shan is an inseparable part of the holy dhat swt, IAM
[240] additional knowledge
[241] additional knowledge
[242] shan of knowledge, which is an inseparable part of the dhat swt
[243] ignorance
[244] attribute of
[245] of the dhat swt
[246] ignorance
[247] knowledge and ignorance
[248] going away
[249] knowledge or ignorance

raf'a) of the contestants do not take place within that.[250]

b) He who is the creator of the nisbats and itibars, he is pure from those nisbats and itibars.

c) Therefore, comparing the absent with the witnessed (ghayb, shahid)[251] is impossible (mumtani').

2. **Reason B** Or it can also be said that if some unique (khass) knowledge is negated,

   a) it does not necessitate being devoid of knowledge in general ('adam-i 'ilm-i mutlaq).

   b) Instead, it necessitates being devoid of only that unique knowledge, which has the taint of shadowness (sha'iba'i zilliyat).

   Even this,[252]

   a) it does not necessitate the creation of a forbidden[253] (mahzur), and

   b) both the contestants are not removed.

   So understand!

Shan unrelated to additional attribute

You may learn these,

[250] contingent thing
[251] i.e., Haqq swt with the creation
[252] negation of a unique knowledge
[253] impossible thing, c.f., Aftabi

A. Shan of knowledge

1. the knowledge of dhati shans (SWT), it has no inter-relationship (munasabatiy) with that knowledge, which is included in the additional attributes (sifat-i za'idah),[254]

2. even though that additional knowledge is that shadow of the shan of knowledge (sift-i za'idah, zill-i sha'n ast).

Because

1. additional attributes are the shadows of the shans of the holy dhat swt,

2. there[255] there is only unveiling within unveiling (hameh inkishaf dar inkishaf ast), and there is acquisition in presence itself (husul ast dar 'iyn-i hudur).[256]

3. That knowledge,[257] it is so high that ignorance,

   a) it fails to find a place even next to that,[258] and

   b) it is unable to stand even as the opposite to that.

B. Additional attribute of knowledge

[254] as that knowledge of dhati shans (SWT) is so much higher than the knowledge of the additional attributes
[255] in the realm of the additional attributes
[256] i.e., within the *atma-jnana*, presence-derived knowledge, there is acquired knowledge
[257] of the dhati shans
[258] knowledge of the dhati shans

a. Point 1 On the other hand, the attribute of knowledge, which is additional,[259] it is the opposite of that.[260] I.e., ignorance indeed stands as the contestant of that,[261] although it is improper for that[262] to happen,[263] instead, it is a sin.

i. possibility of ignorance The possibility of the opposite of that to happen,[264] it is only that[265] which

1. is the cause of that[266] descending to the lower level[267] indeed, and

2. keeps that away from establishing a relationship with the holy court of Divinity swt.

Because whatever perfection it may be, that which has a possibility of turning its opposite, there is no room for it in that holy court (swt).

b. Point 2 The power, which is established on that holy degree,[268] that is that power against which there is no incapacity (‘ajz). However, the attribute (sifat) of power, it is its opposite. Because there is a possibility for it[269] to become the opposite,[270] although it does not happen. In this same way, all the shans and attributes (sifat) of the holy dhat swt should be recognized.

Knowledge of the creation The shan of knowledge, it has no relationship even with the attribute of knowledge,[271] Therefore, with the knowledge of the created things,

1. what relationship () can those shans have?[272]

2. And with that holy degree,[273]

    a) how can any inter-relationship (munasabat)[274] be estimated?

    b) Or a conjunction with that high degree be estimated?

Unique excellence of man It is only this much that he swt shows compassion onto the devotee, and by his swt grace, he swt

[259] all attributes are additional to the dhat swt, while the shans are intrinsic parts of that dhat swt, however, the Mujaddid changes his opinion soon due to more recent unveilings, and decides that even those attributes are really shans

[260] i.e., opposite of that scenario, where ignorance may noit even stand against that dhati knowledge, or the shan of knowledge

[261] attribute of knowledge

[262] ignorance

[263] there, on the level of the attributes of the dhat swt

[264] i.e., possibility of opposite of knowledge, i.e., ignorance, to happen

[265] possibility

[266] attribute of knowledge

[267] lower than the shan of the dhat swt

[268] probably the shan of power

[269] attribute of power, as opposed to the shan of power

[270] i.e., turn into ignorance

[271] as the degree of any shan is very high, on the degree of the dhat swt, i.e., far higher than the degree of the attributes

[272] as the degree of the shans are very high, the knowledge of the shans are far higher than the knowledge of the created things

[273] of the shan, which is the degree of the dhat swt far above the degree of the creation

[274] with the knowledge of the created things

1. illuminates the incomplete unveiling of the creation (inkishaf-i naqid-i makhluq) by his own unveiling, and

2. after those[275] attain a complete fana, gives those a complete baqa, from him swt.

At that time, it maybe that,

1. for that devotee, an unqualified relationship is created with that holy degree, and

2. he arrives onto such a place where even the prototype in unable,[276] and

3. via the stairs of the prototype, he arrives onto the prototype of the prototypes.

This is such uniquely elect thing (khususiyat), which has been awarded to the children of Adam (AS), as an act of grace. And by this, their path of progress has been widened. They proceed further than the prototype, and arrives onto the prototype of the prototypes (asl- al-asl), and finally arrives onto such a place where even that prototype seems like the shadow, and gets left aside on the path. *Dhalika fadlu 'l-llahi yu'tihi man yasha'u wa 'llahu dhu 'l-fadli 'l-'azimi.*[277]

3.17 BMaktub 3.74

To Khwaja Muhammad Ma'sum (QS)

Commenting on Ibn Arabi on tajalli

Praise be onto Allah, and peace be onto his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*). Shaykh Ibn Arabi (QS) has said,

> Tajalli, self-disclosure of the Holy Person (SWT), it does not take place but in the form of the person receiving that tajalli. Therefore, the receiver that tajalli, he sees nothing but his own form onto the mirror of Haqq swt Neither has he seen Haqq swt, nor is it possible to see him.[278]

Explanation by the Mujaddid QS

1. **Shans: Mirror** The mirror of Divinity swt, it refers to the shans of his holy dhat swt. The additional names and attributes, they are

   a) the shadows of those shans, and

   b) the origin of entification of the person who receives that tajalli.

   Because

   a) Every additional name[279] is the origin of entification of some created thing.

   b) That[280] has a prototype present on the degree of the holy dhat swt. That prototype is called the shan, and that is disengaged from

[275] created things
[276] to arrives on
[277] Q.Hadid.21
[278] quote from Ibn Arabi
[279] i.e., additional to the dhat swt, c.f., Aftabi
[280] created thing

the itibars within the dhat swt (mujarradu ‘tibarin fi ’l-dhati).[281]

I have explained it in detail in many places.

2. **Mirror** That mirror does not mean that unbounded (mutlaq) dhat swt.[282] Because the mirror for the bounded (muqayyad) thing may not be unbounded.

3. Therefore, when

   a) the mirror is bounded like the form, which is within it, and

   b) the said form also has the prototype of prototypes,

   then in the gaze of the receiver of the tajalli (mutajalla-lahu), that mirror, it is observed like the form in that,[283] and there is no more or less in that.[284] Because

   a) the tajalli of the said shan, it does not happen in any other way save in the form of the receiver of that tajalli. It is only this much that that shan,

      i. it is unneedy of the created world, and

      ii. due to its lack of relationship with this world, the precondition is the intermediation of shadow name (mashrut bitawassuti ’l-ismi ’l-zilliy), which is the origin of entification of the form of the receiver of the tajalli (mabda’i ta‘ayyuni surati ’l-mutajalla-lahu).

   b) And this mirror is the opposite of all the other mirrors, because

      i. on all the other mirrors, the manifestation of the form that takes place, it takes place in one corner of that.[285] and

      ii. the entire mirror is not manifested as the forms of the people because there are contrariety and inequality within those.[286]

On the other hand, this holy mirror,[287] it is its opposite. Because

1. that form has

   a) neither penetrated (hallatin) that,[288]

   b) nor has it been attained even in one corner of that.[289]

   . Because there both being the thing that penetrates and being the thing, which is penetrated (haliyat, mahaliyat), they both are negated, even if they happen according to sensation (hiss).[290]

[281] i.e., that is merely imagined within the holy dhat swt, c.f., Aftabi

[282] which is the pre-conditionless, direct, and infinite holy dhat swt, c.f., Aftabi

[283] mirror

[284] observation of the mirror versus of the form in mirror

[285] mirror

[286] individual forms on the mirror

[287] of the shan

[288] mirror of the shan

[289] mirror of the shan

[290] merely

2. Moreover, on that holy degree, there is no division or no fraction (taba“ud, tajazziy), even if that happens in illusion (wahm). On the other hand, this holy mirror is revealed wholly as the form of the receiver of the tajalli (mutajalla-lahu), and then it becomes both as mirror, and the form (mir'atan, suratan). Instead, that mirror of Haqq swt, it is revealed as the form of the completely revealed person (), then at the same time, it becomes both the mirror and as the form.

3. As the result, the receiver of the tajalli (mutajalla-lahu), also onto the mirror of Haqq swt (fi mit'ati 'l-haqqi), i.e., in the divine shan swt as well, which has been manifested as the form of the person who has received the tajalli, in that, he has not seen anything except his own form. He has not even seen Haqq, in the unbounded manner (mutlaq). Neither has he seen the elect (khass) shan in the manner of tanzih, which is most pure, and untainted — it is impossible to see him swt that way anyway.

Criticizing Ibn Arabi

This is the opinion of Shaykh Ibn Arabi (QS), which

1. negates the possibility of seeing Divinity who is incomparable (nafiy imkani 'l-ruyati tanzihiyati), and instead

2. establishes the vision (ru'iyat) as the manifestation of similarity to the creation, taking heed of all the subtle points, in the method of imaging and images (zuhurati 'l-tashbiyati 'l-jami‘ati 'l-latifati bi-tariqi 'l-tamaththali wa 'l-mithalin).

Majority ulama However, this opinion of his (QS) contradicts the ijma of the ulama of the Sunni congregation, may Allah make their care successful. Their opinion is this,

> Witnessing of Haqq swt in this world is indeed permissible though it does not happen. On the other hand, in the last world, he would be witnessed as unqualified and in the correct manner, and it would turn into the truth, not merely as analogy (mithl).
>
> Faithful sees him without how
> Without hitting analogy or perceiving
>
> Yarahu 'l-mu'minuna bighayri kaifin
> Wa idrakin wa darbin min mithalin

Because seeing an analogy (tamaththul) is seeing with a how — it is not seeing him swt. Instead, it is seeing the creation, which Haqq swt has created and revealed in the method of analogy (tamaththul). He swt is beyond being an analogy, or having an analogy (tamaththul, mithal), or beyond being an illusion, or a mental construct (tawahhum, khiyal). All those analogies are the creation of he swt.

Arifs It is surprising that the eminent arifs, taking the created things, have attained

peace from the holy dhat swt, and taking the newly arrived things, from the ancient things. Having recognized the example as sufficient, they have worshiped the form. I surmise that it is due to them

1. getting sick of protesting against tawhid and ittihad, and

2. conceiving the witnessing of some of the things of the created world as witnessing of Haqq swt

that such a thing has happened to them, and they have conceived the witnessing of some of the things of this world as witnessing of Haqq swt. Because to those arifs, both of them[291] are unified. It is due to this reason that some have said in Persian couplets,

> Seeing without a veil
> Your beauty today
> Promise of seeing him tomorrow
> I wonder how he'd show
>
> Imruz chun jamal-i to biy-pardeh zahir ast
> Dar hayratam keh wa'deh-i farda baraiy chisht

High rank of Ibn Arabi

However, Shaykh Ibn Arabi (QS) is an elect among the people of the world. As the great example, he has attained comprehensiveness (jami'an). He swt has elected him for the above-mentioned excellence.[292] [293]

However, he (QS) does not find any benefit (naf'an) by this. Because

1. Hazrat Ibn Arabi (QS) held the complete knowledge of the nass,

2. He (QS) was aware of what the ulama say in detail, and

3. He (QS) was cautious of the ugliness of the saying,

> An unbounded vision is the vision of Divinity swt (Bi-anna ruwyatahum mutlaqan ruwyatuhu subhanahu)

Despite this, even he (QS),

1. due the predomination of the state (ghalbati 'l- sukri), and the strength of his state (quwwatin halin) of tawhid,

2. failed to attain a complete release from the narrow alley of similarity (madiqi 'l-tashbiyatimutlaqan) or tawhid, and

3. did not receive the leave to attain the perfections of holiness personally (ma tafarragha li-tahsil al-kamalat al-tanziyati mufradan).

Instead, he thought that those who support sheer tanzih, they are defective and imperfect (qasir, naqis), and comparable to those who limit him swt, like the similarity-proposers (mushabbih). Therefore,

1. Ibn Arabi (QS) moved away from sheer tanzih, and made a firm resolution to bring together tashbih and tanzih, and ruled that perfection lies in saying that they are identical ('in) to each other.

[291] some worldly things, and Haqq swt

[292] which excellence??

[293] ——However, I am putting out this part on Ibn Arabi,????????????????

2. It should be noted that his (QS) purpose is this,

> Having been bounded and enclosed in an unbounded manner (tahdidu, taqayyidu mutlaqan), that idea[294] gets uprooted by the root. Instead, it is said that those[295] are identical to each other, etc.

Ibn Arabi: Creation lacks haqiqi existence

1. It may be known that to the shaykh (QS) that a similar thing (tashbih) or a created thing lacks existence in the outside (ma'dum fi-'l-kharij). Instead, to him (QS), what has existence in the outside is sheer incomparability (tanziyyatu 'l-sirfu) . Therefore, when haqiqi existence is compared to haqiqi nonexistence, one of those may not bind or imprison (muhaddidan, muqayyidan) the other. Because indeed nonexistence is unable to limit (muhaddid) existence, neither does its reverse happen.

2. Moreover, existence is present with nonexistence in an unbounded (itlaq) manner, and vice versa, nonexistence is present with existence in an unbounded (itlaq) manner—neither one of those imprisons (muqayyidu) the other. Because, if nonexistence encloses existence, then it should be that perfection lies is bringing together existence and nonexistence, and one of them is identical to the other—however, that is a clearly baseless saying.

3. Therefore, it is improper to limit Haqq swt within the sheer tanzih, and unifying both is not perfection. Instead, it the cause of harm, and only a cause of connecting the perfect with imperfect. Because it is known that if the incomplete and the complete unifies, the final result, it is incomplete.

Now what remains[296] is this,

> To the Shaykh (QS), those known forms (suwar al-ma'lumata), which have been named *'ayan-i thabita'*, those are fixed in the mind (thabitatun fi-'l-1ilmi) of Haqq swt.

However, even this does not necessitate binding those[297] with the externally existent things, so that both can be said to be same thing, or identical to each other. However, those can encompass other things with external existence which are like possessors of haqiqi existence of the outside. However, possessors of external existence do not cause any problem for the possessors of haqiqi existence in the outside. Because the degrees of each are different. Can't you see this?

> To negate a partner or equal to Haqq swt, establish its idea on the cognitive level, i.e., in the mind swt, it neither creates a problem

[294] tanzih
[295] i.e., tanzih and tashbih
[296] among the topics of contention
[297] cognitive forms

> in his swt existence on the haqiqi level, nor bind or encompass him swt, so that one has to try to remove those[298] from the non-haqiqi level. E.g., to say that one of those is identical to dust (), etc.

It should be remembered.

Tajalli-i dhati

Now let us turn our attention towards what the shaykh (QS) has said about tajalli, etc., and say that the essence of what the shaykh has discussed is this,

> This tajalli is the end of all tajallis, and the highest in the levels/degrees of progress. After this, there is nothing but sheer nothingness.

Therefore,[299]

> Do not desire further progress, and don't put your nafs in pain to arrive onto the next level. Because from the tajalli-i dhati, there is no station or haqiqi degree higher than this.

3.18 BMaktub 3.75

To Khwaja Muhammad Hashim Kashmi

Tajalli of acts

Tajalli of the act of Haqq swt (zuhur-i fa'l-i haqq) onto the salik means that the salik attains such an manifestation (zuhur) of the acts of man ('ibad) that he

1. sees tajalli, which is manifested () to him in such a way that he sees the acts of man as the shadow of that act swt, and
2. finds that act swt as the prototype of those acts,[300] and
3. recognizes that those acts of man stand (qiyam) by that one single act swt.

The perfection of this tajalli is this,

1. These shadows get completely negated (muntafi) from his[301] gaze, and instead get annexed (mulhaqq) to their own prototype,[302] and
2. he[303] finds the actor of these acts to be like an inanimate thing (jamad)—like what the masters of tawhid proposed.

When the masters of tawhid establish the things as identical to Haqq swt and cry out *all is he (hameh us'st)*—it happens on this level. And it is here that they consider the multiple acts of man as the act of one actor. However, it happens as the multiple relationships that multiple acts of man had with their multiple actors, those get hidden, and instead, new relationships get created by one actor[304] — it is not that the prototypal acts get lost, and instead those get commingled with their own prototypes. There

[298] ideas
[299] O salik!
[300] of man
[301] salik's
[302] i.e., Haqq swt
[303] salik
[304] with the multiple acts of man

is a world of difference between these two positions, although it is hidden from many.

My pen broke when it came here[307]

Tajalli of attributes

Tajalli of attributes is manifestation of the attributes swt to the salik, so that he[305]

1. recognizes the attributes of man as the shadow of necessary attributes swt, and
2. finds those attributes standing with their prototypes.[306]

E.g.,

Tajalli of person

Nonexistence with shadow of attributes

Fana from ray of tajalli-i dhat

Tajalli of middle

Marifat of dhat

Prototype of shadow

Tajalli dhati

What would i write on the tajalli of the dhat swt? Or what could I write? Because this is a matter of sensation (). He who attains it, he understands it. And he who does not attain it, he does not understand it.

Only this much can be said that for that salik, the story of whose fana was narrated before, this tajalli is permanent () for him. That which is lightning-like for all others, that takes place as permanent for him. Instead, lightning-like tajalli is not tajalli of the dhat, although it is called tajalli of the dhat. Instead, it is the tajalli of one of the shans swt, and it hides instantly. There where tajalli of the dhat happens without focusing onto the shan and itibar, it is mandatory that it is oermanent. Even estimating it to be hidden does noit go there. If the tajalli gets transformed, it gives the taint of attributes and modes.

Shattana ma bainahuma. *O our nurturer! Give us mercy from you, and make our works straight (Rabbana! Atina milladunka rahmatan, wa hayyi' lana min amrina rashada).*[308] *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*[309]

Hazrat dhat swt is that what is disengaged and pure (munazzoh, mubarra) from variegation (talawwun).[310]. There is no opportunity there for being hidden (istitar). *Dhalika fadlu 'l-llahi yu'tihi man yasha'u wa 'llahu dhu 'l-fadli 'l-'azimi.*[311]

[305] salik
[306] i.e., attributes swt
[307] [Writing more is an offense]
[308] Q.Kahf. 10
[309] Q.TaHa.47
[310] and transformation
[311] Q.Hadid.21

3.19 BMaktub 3.76

need review To Makhdumzadeh Khwaja Muhammad Ma'sum (QS)

Mode of knowledge: Highness

Although the mode of knowledge follow the mode of life (hayat), still, on the degree of the holy dhat swt, after the removal of the itibars, modes and attributes, the attribute of knowledge has such a mode (shan) , condition (abasteh), and room,[312] that even the attribute of life lacks those. What right do the rest of the attributes and modes have there? It is such a high degree that it is disengaged (tajarrud) from all nisbats. There, except claiming itself as nur (itlaq-i nur bar khod), it thinks that saying anything else is improper.

I think that that knowledge has some room there, but it is not those forms of knowledge, which are called presence-derived (huduri) or learned (husuli). Because those two types of knowledge, those themselves follow (tabi')[313] life. The above-mentioned knowledge,[314] it is also unqualified, like how the holy dhat is. Like the holy dhat (SWT), that[315] is unqualified. It is as if all that[316] is an unqualified feeling (shu'ur, biy-chun), instead of having an interpretation as the knower and the known thing (biy-i'tibar-i 'alim, ma'lum). There is another degree above this degree, where even knowledge lacks a room, like the other modes lack. There, it is as if everything is light, which is the prototype of that above-mentioned feeling (asl-i an sh'ur) When even the shadow of that holy nur is unqualified, then its prototype, which is pure (khalis) nur, what can I say, or what can be said, on its unqualifiedness?[317] All perfections, be that necessary or be that contingent, all those are the shadows of that nur, and it is that[318] that makes all those[319] to stand.

Even existence has become existence by that nur, and the origin of the traces. When the degree 1 is

1. only very slightly below that sheer nur, and so carries the smell of descent only mildly, and
2. unifies sobriety and nur,

as its result, the truthful news-giver (SLM) has called it the *created thing (makhluq)*, I.e., sometimes he (SLM) expressed it as the intellect ('aql), and some other time, he (SLM) remembered it as the *nur*. E.g., he (SLM) has said,

1. The first thing that Allah created was the intellect ('aql).[320]
2. The first thing that Allah created was the my (SLM) light (nur).[321]

Both are same, i.e., that is indeed nur and that is indeed the intellect. When the rasul (SLM) related this nur to himself, and

[312] which are so high-level
[313] the attribute of
[314] which finds a place on the said high degree, c.f., Aftabi
[315] knowledge
[316] knowledge
[317] i.e., its prototype is most unqualified, it lacks even the slightest qualification
[318] nur, which is perfectly pure and unqualified
[319] perfections
[320] hadith
[321] hadith

called it *my nur*, then this degree may be called the haqiqat-i muhammadi, and the first taayyun. However, this is not the haqiqat or taayyun, which is commonly understand by the sufis. If that taayyun of theirs[322] were even the shadow of the shadow of this taayyun, it would have been great.[323] It is in the way that this intellect is not that intellect that the philosophers have said to be the intellect.[324] Those philosophers, they have said that the active intellect,

1. it proceeds from the Necessary Dhat (SWT) at the very beginning,[325] and that act[326] is a necessary act, and

2. they have called that[327] the origin of the procession of manyness (masdar-i sudur-i kathrat).

Taayyun: Existence

You may learn that wherever there is taayyun, there is the smell of contingentness, and mixture (shubi) with contingentness. And by that entification, distinguishing and existence (ta'ayyun, tamayyuz, wujud) take place. Things get distinguished by their contraries (Wa bi-diddiha tabayyinu 'l-ashya'u). The attributes of the Necessary have realized ta'ayyun, and tamayyuz and with ancient existence (wujud-i qidm).

Those attributes of the Necessary are the ones who have created the distinction and duality (tamayyuz, tabayyun). Indeed those have ancient existence (wujud-i qidm), still, those are not independently necessary (wajib bi-dhawat-ha), instead those have been made necessary by the necessary dhat (SWT). So it can be said that those[328] have been made necessary by the other (wajib bi-'l-ghayr), as if those are contingent in some way (aqsam-i imkan).[329] Although

1. one must refrain from calling the ancient attributes contingent because that may bring in the idea of new arrival, and

2. that degree[330] deserves to be called *necessary in its essence (wajib bi'-l-dhat)*, since its existence is ancient (wujud-i qidm),

still, there is room for contingentness there. Because their state of being necessary, it is not their own, instead it comes from the other (wujub bi-'l-ghayr),[331] which is a sort of contingentness.[332] However, it should not be said to be the other (ghayr), and that *other* should not be interpreted in a non-technical meaning.

[322] i.e., wujudi

[323] However, it is not even that, and actually, this Mujaddidi taayyun is far higher than that Wujudi taayyun

[324] which is the active intellect that the Neoplatonic philosophers proposed

[325] of the creation

[326] of creation

[327] active intellect

[328] divine attributes

[329] Mujaddid is now changing his older view that the attributes have external existence, and instead coming to terms with Ibn Arabi, who held that the attributes are only relationships.

[330] of the attributes

[331] i.e., comes from the Necessary dhat, which is *separate from the attibute's own dhat*

[332] Comment: The Mujaddid gets far more clear later, in maktub 3.100 where he says that the attributes have the *smell of contingentness (ra'ihah-i imkan)*, and several in other places. .

Light type 2

Degree 2 is sheer light (nur-i sirf), it is called la-ta'ayyun. All others conceive it as the *dhat-i bahat*, but do not think like them. Because even that is merely one of the *veils of sheer light (hujub-i nuraniyat-i sirf)* before the holy dhat SWT.

> Verily,there are seventy-thousand veils of light and darkness for Allah (Inna li-'llahi sab'ina hijaban min nurin wa zulmatin).[333]

Although there are no entification in those,[334] still those are indeed the separator with the true sought thing.[335] However, those are the separator of the last level. And he (SWT) is beyond the beyond. However, since this sheer light is not within the circle of entification, it is holier and higher than the darkness of nonexistence. The analogy of Allah is very high. Its analogy is the sunlight, which is like the veil of the solar sphere. However, that[336] having radiated from that sphere, it has become like its veil. It comes in the noble hadith,

> Light is his swt veil (Hijabuhu al-nuru).[337]

This high degree is above even the dhati tajallis. So what can I say about the tajallis of the attributes, and acts (sifat, af'al). Because without the hint of entification, tajalli may not be even conceived while this station is above all entifications. On the other hand, the locus of origin of those dhati tajallis is that sheer light, and it is by its help that a tajalli takes place. If it were not so, no tajalli would take place. I suppose that the haqiqat of the holy Kaaba is this holy light, which is the locus of prostration for the whole creation, and the prototype of all entifications. When this nur is the place of refuge for even the dhati tajallis, then how would it be praised by being called *place of prostration for the acts and attributes (fa'al, sifat) swt*?[338] By the perfect grace of Allah, if he swt one among thousands felicitous by giving him the felicity of this tajalli,[339] and grants him fana and baqa in this place, then maybe he would realize baqa along with this nur, and receive the full part of the station above, or a higher station. And via that nur, cross that nur, and arrive onto the prototype of that nur.

> This is the bounty of Allah. He gives it to whoever he wants. And Allah possesses magnificent bounties (Dhalika fadlu 'llahi. Yu'tihi man yasha'u. Wa 'llahu dhu 'l-fadli 'l-'azimi).[340]

Just as the above-mentioned marifats are above thought and ideas, in the same way, they are beyond unveilings and witnessings (kushuf, shuhud) as well. To perceive those known things, the people of unveilings and witnessings, they need the light of the conscience of prophethood (nur-i firasat-i nubuwat), which can be compared to the zahiri knowledge of the ulama. Their purpose is that that they follow the prophets

[333] hadith
[334] veils
[335] LLL
[336] sunlight
[337] hadith
[338] when that nur is far above that
[339] that nur
[340] Q.Hadid.21

(AS), and find a path towards perceiving those haqiqats, and learn those.[341]

You may learn that like the others nurs, it is also pure from being mixed with the contingent things, and from itself being a contingent thing, and from being within the boudaries of prototypes and accidents (,'ard). This is such a degree where nothing may be said, except saying light, even if it is said to be the necessary existence. Because necessaryness is on a lower level than that.

Haqiqat-i Kaaba-i Rabbani

Haqiqat-i Kaaba-i Rabbani, I surmise, is the presence (hazrat) of this light, which is the

1. locus of prostration of all creation, and
2. the prototype of all entifications (asl-i jami' ta'ayyunat).

When this light is even the place of refuge (maladh, malja) of all dhati tajallis, then how would it be eulogized as the locus of prostration of the other things? If by his perfect grace, Haqq swt

1. ennobles one arif among thousands this felicity,[342] and
2. honors him with fana and baqa in this homeland,

then maybe he would

1. attain baqa along with this nur, and
2. receive the full part of the higher station, or even the station above it, and
3. arrive onto the prototype (asl) of that nur.

> This is the bounty of Allah. He gives it to whoever he wants. And Allah possesses magnificent bounties (Dhalika fadlu 'llahi. Yu'tihi man yasha'u. Wa 'llahu dhu 'l-fadli 'l-'azimi).[343]

Those above-mentioned marifats, in the way that they are beyond the method of gazing or thought (nazr, fikr), and in the same way, those are beyond unveiling and witnessing (kashf, shuhud). People with unveiling and witnessing, they are unable to perceive that nur, in the same way that possessors of the knowledge and intellect ('ilm, 'aql)[344] are unable. If they want to perceive those above-mentioned nur, they need the nur of the conscience (firasat) of prophethood (nubuwat). That way, they could follow the prophets (AS), and find a path towards perceiving (d-r-k) these haqiqats, and point towards receiving guidance. You should learn that like the other nurs, this is also pure from being mixed with the contingent, and being a contingent thing itself. And even from being within the boundaries of matters amd accidents (). This is such a degree where one may say anything but say light, even if what is said is *necessary existence*. Because necessaryness is located on a lower stage than this.

Warning From the narration above, let none conceive that for this salik, all the veils before the holy dhat swt are pierced and

[341] haqiqats
[342] light or *nur*
[343] Q.Hadid.21
[344] zahiri knowledge

raised. Because this nur is said to be the last veil among all the veils, and it is impossible for it.[345] Because the hadith says,

> Verily, for Allah, there are seventy-thousand veils of light and darkness. If those are raised, then the sharp nur of the face of Allah would burn everything as long as his sight goes, into ashes ().[346]

Because in this place, it is by a separator that existence and subsistence (tahaqquq, baqa) are attained.[347] And those[348] are strengtheners (mu'iddat) for each other. *Rabbana! Atina min ladunka rahmatan wa hayyi'lana min amrina rashada*![349] *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*[350]

3.20 BMaktub 3.77

To Makhdumzadeh Khwaja Muhammad Sa'id (QS)
Al-hamdu li-'llahi 'llazi hadana li-hadha wa ma kunna li-nahtadiya. Law la an hadana 'llahu. Laqad ja'at rusulu rabbuna bi-'l-haqq.[351] *'Alaihim al-salawatu wa 'l-taslimatu*

I have found the sheer nur of this high degree as the haqiqat-i Kaaba, and have written,

> After that, there is a high degree and that is the haqiqat of the Quran. The sublime Kaaba, it is by the instruction of the generous Quran that it has become the *qibla* of the external world (qibla-i afaq), and it has been ennobled with the felicity of being the locus of prostration (dawlat-i masjudiyat). It is as if that Quran is the imam, and the magnificent Kaaba is before all the followers who pray behind him. This holy degree is origin of the unqualifiable wideness (mabda'-i wasa'at-i biy-chun) of that hazrat dhat (SWT). And also the origin of the unqualifiable distinction (mabda'-i imtiyaz-i biy-chun) of that supreme degree (darja-i 'ulya).[352] The wideness of that supreme degree is not as length, breadth or height. Because those are the black-marks (simat) of imperfection, and contingentness. It is such a thing that unless one tastes it, one would not understand it.

What can I tell you about that bird?
That lives in the same nest as the phoenix
The name phoenix is known to all
But none knows the name of my bird

Cheh gu'iym ba to az murghi nishaneh
Keh ba 'anqa bud ham ashyaneh

[345] to be raised
[346] hadith
[347] for the creation
[348] veils
[349] Q.Kahf.10
[350] Q.TaHa.47
[351] Q.A'raf.43
[352] i.e., the degree of hazrat dhat swt is the origin of both the qualities of unqualifiable wideness and the distinction

Ze ‘anqa hast namiy pesh mardam
Ze murgh-i man bud an nam ham gom

On that homestead,

1. whatever thing is conceived of (even though it is the conception of the impossible), and
2. however far one proceeds (even though one may not proceed at all),

still then certainly nothing would be created there,[353]

1. which is unique (ikhtisas) to that thing, and
2. which would not be attained in another thing, either
   a) estimated, or
   b) taken-up.[354]

Despite this, between those two imagined things,

1. distinction would remain clearly, and
2. the rules (ahkam) for each one, would remain distinguished (mutamayyiz)

So Exalted is Allah the holy being, who has not given man any path towards him swt except for being unable to gain his marifat (‘ajw az ma‘rifat). *Being unable to gain his marifat*, it is the lot of the high-level wali of Allah.

The following two things are separate matters,

1. incapacity (‘ajz) of marifat, and
2. lack (‘adam) of marifat.

1. ruling so that no distinction takes place (hukm beh ‘adam-i imtiyaz) in that holy homestead (mawtin-i muqaddas)
2. finding each dhati perfection identical to the other, in the same way that they[355] say that knowledge (‘ilm) is identical to power (qudrat), or power (qudra) is identical to desire (irada).

E.g., In this place,

1. *lack of knowledge (‘adam-i ma‘rifat)*[356] is meant by distinction (imtiyaz),[357] and
2. *not perceiving the haqiqat of that distinction (kunh-i an imtiyaz)*[358], it is meant by *being incapable of the marifat of that homestead (‘ajz az ma‘rifat-i ‘an mawtin)*.[359]

Therefore,

1. *not finding marifat*, it is called ignorance, and
2. *being incapable of marifat*, it is called knowledge (‘ilm) or awareness ().

Instead, in incapability, two types of knowledge, they are attained,

[353] even if one tries like that

[354] I put in estimated, and taken-up, retranslating from the Aftabi translation. Naushahi does not have these two words

[355] sufis, i.e., Wujudis

[356] i.e., not distinguishing between places, c.f., Aftabi

[357] being devoid of marifat, c.f., Aftabi

[358] i.e., how did those became different, c.f., Aftabi

[359] i.e., being incapable of learning the nature of that difference, c.f., Aftabi

1. knowledge on that thing
2. knowledge of not perceiving the haqiqat of that matter due to complete highness and greatness ().

Moreover, there is room for including a third type of knowledge, which is *the knowledge of one's own incapability and defectiveness ('ajw, qusur)*, which is his servant, and nurtures the station of slavehood ('abdiyat va 'ubudiyat).

1. If non-receipt of marifat and ignorance, those two were the same thing, then all the ignoramus would be saliks with marifat, and their ignorance would have caused them perfection. Even that, the more ignorant one would be, the more would he realize marifat. Because not perceiving the known thing (), it is attaining the marifat of that place.
2. On the other hand, *not receiving marifat*, which is called ignorance, in many cases, it turns into sheer ignorance, and then he cannot even estimate his own ignorance as ignorance, and instead considers that[360] as knowledge.
3. However, in *being incapable of marifat*, in it this disease is completely cured (najat-i tamm). Instead, there is not even any room for it there. Because he admits his own incompetence.

Indeed,in incapability, this preface is proven true. I.e., he who is more incapable of marifat, he attains more marifat. *Being incapable of marifat*, it is actually a praise, although it may seem like dispraise, and on the other hand, *non-receipt of marifat*, it is sheer dispraise, where there is not even a smell of praise.

O Khoda! Make me totally incompetent from attaining your marifat, and then increase my knowledge (Rabbi jidni 'ilma), to the perfection of that incompetence (bikamali 'l-'ijzi 'an ma'rifatika subhanaka).

If Ibn Arabi (QS) noticed that difference (farq) towards which I have been guided, then he surely would not have remembered *inability ('ajz)* to realize marifat as *ignorance (jahl))*. And he (QS) would not have counted that[361] as ignorance (jahl) or lack of knowledge ('adam-i 'ilm). E.g., he (QS) has said,

1. Some of us have have known ('alima), and some others have failed to know (jahil).
2. Inability to perceive is perceiving (al-'ajzu 'an darki 'l-idraki idrakun)

Then he (QS) described the knowledge of group A, and expressed pride for it. He (QS) has considered it to be uniquely for himself (QS), and said,

> The seal of the prophets (khatm al-anbiya)[362] takes all these knowledge from the seal of the seal of the friends (khatm al-awliya).[363]

Ibn Arabi (QS) has called himself the *seal of the Muhammadan walayat (khatm al-walayat al-Muhammadi)*— for this, he (QS) has been censured by everyone. The commentators of his book the *Fusus*, they have

[360] sheer ignorance of his own

[361] inability

[362] prophet Muhammad (SLM)

[363] i.e., Shaykh al-Akbar (QS)

made many efforts to rationalize it. To this fakir, truly, the said knowledge of the Shaykh Ibn Arabi is many levels lower than the said incompetence. Instead, that[364] has no comparison to that incompetence. Because that[365] is derived from shadows — incompetence is the prototype (asl) there.[366]

Sub-hanallah! The siddiq al-akbar (QS) is said to be the speaker of that sentence. And he was the locus of manifestation (mazhar-i zuhur) of that incompetence was he (QS), who was the prince of the arifs, and the headman of the ones who have received marifat, and the chieftain of the siddiqs. What power does knowledge have that it cab precede that incompetence? Which powerful man can bring that incompetent man backwards? However, when Shaykh Muhyiuddin (QS) can make such statements about the master (SLM) of the great siddiq (RAD), then him saying such on the great siddiq (QS), is it surprising? It is a surprising matter that despite such anti-sharia saying, I can still see the shaykh as accepted by Allah, and as a wali of Allah. Nothing is impossible for the merciful donor (swt). Yes! Sometimes when he makes dua, he gets displeased. And some other times, he gets content when he is villified. Those who deny that shaykh, they are harmed, and vice versa, those who accept him along with all his sayings, they are also harmed. Therefore, he (QS) must be accepted but those among his sayings, which go against the sharia, those must be rejected. On the matter of accepting or rejecting him (QS), this is the middle path. This is that path, which I have chosen. *Wa 'llahu sub-hanahu a'lamu bi-haqiqati 'l-hal.*

[364]knowledge of Ibn Arabi, which is actually very low-level

[365]low-level knowledge of Ibn Arabi

[366]in that particular Akbarian knowledge

Haqiqat-i Quran and haqiqat-i Kaaba

Now let me focus onto the gist of the matter, and say,

> That holy degree, which you have called the haqiqat of the Quran, there there is not even the room to apply the apply the word *nur*. Like the rest of the dhati perfections, nur also remains left on the side of the road. There is no room to say anything except *unqualified wideness and unqualified difference (wasa'at-i biychun, imtiyaz-i biychegun).* Allah said,
>
> > Light has come to you from the Allah (Qad ja'akum mina 'llahi nurun).[367]
>
> If this nur is interpreted to mean the Quran, then it could be said as the *descended thing (anzal), and descent (tanazzul).* However, *has certainly come (qad ja'akum)* supports taking such a meaning.

Haqiqat-i Salat

Above that degree, there is another level that is very high. That is called the *haqiqat of salat).* Its form is present or standing with those salat-makers who have arrived onto the last degree in the external world.

[367]Q.Ma'idah.15

In the incident of the night of the miraj, *O Muhammad! Stop! Verily Allah swt is reading the salat (fa-inna 'llaha yusalli)*[368] — possibly it alluded to the above-mentioned haqiqat of the salat. Yes! The worship, which is appropriate for the degree of disengaged and holy degree (tajarrud, tanazzuh), it is preferred that that takes place by the necessary and ancient (wujub, qadim) degree. Therefore, the worship appropriate for Allah, it happens by the necessary degree, not by any other. Therefore, it is as if he is both the actor of the acts of worship, and at the same time, he is the object of that worship. I.e., both the worshipper and the worshipped one. On this holy degree, the perfection of wideness, and unqualified distinction (kamal-i wasa'at, imtiyaz-i biychun) remain. Therefore, the haqiqat of the holy Kaaba is a part of this very thing.[369] And likewise, the haqiqat of the Quran full of wisdom is a fraction of this as well. Because the salat, on the degree of worship ('ibadat), is the union (jami') of those kamalat, which are present with the prototype of the prototypes (asl al-asl), it is decided that this very thing is the *sheer object of worship (ma'budiyat-i sirf.* The haqiqat of the salat, which is the end of all acts of worship of the worshipers (nihayat-i 'ibadat-i 'ibad), it is on this very level. And that act of worship is done for this very degree, which is above it,[370] and which has the receptivity () to be the sheer object of worship (), and which is the prototype and asylum (asl, maladh) of everyone. There, even wideness (wasa'at) is incompetent, and difference is left aside on the path, even if that wideness and difference are unqualified.

Among the perfect prophets (AS), and esteemed walis of Allah, those who have realized perfection, the end of their progress is at the end of the station (nihayat-i maqam) of the haqiqat of salat, which is the final degree of the worship of the worshipers (nihayat-i martaba-i 'ibadat-i 'ibad). Above that station is the station of sheer object-of-worship-hood (ma'budiyat-i sirf). In this felicity, none has any partnership (sharikat) with Allah swt, in any way, so that one could put their feet above. There where is a mixture of worship and slavery ('ibadat, 'abdiyat), like gaze (nazr), there is room for a footstep there. On the other hand, when the business takes place with the degree of sheer object-of-worship-hood (ma'budiyat-i sirf), then no stepping takes place, and the journey ends. *Hamdan li-'llahi subhanahu* that on the above-mentioned station, gaze (nazr) has not been hindered. Instead, room has been given for it[371] commensurate to the receptivity (isti'adat) of the salik.

If it did not happen by the grace of the master
What a calamity would it be? None can say

Bala budiy
Agar iyn ham nabudi

The command, *O Muhammad! Stop! (qiffun)*,[372] which took place on the night of the miraj, I feel that it was an allusion to the fact that it is impossible to step onto

[368] Q
[369] holy necessary degree
[370] i.e., done for the necessary level
[371] gazing ()
[372] Q

that that degree. I.e., it meant, *O Muhammad! Don't make any more footstep, and don't proceed any further.* Because the degree above the degree of salat, which happens from the Necessary Dhat swt, that is the degree of necessaryness (martaba-i wujub) — there is no possibility to make a footstep there. This is that place where the haqiqat of the kalima *la ilaha illa 'llah* is manifested., and the worship of the false gods are negated.

The true object of worship, except whom none is worthy of worship, his proof[373] is attained here. The complete difference between the worshiper ('abid) and the object of worship (ma'bud) is revealed here. And they are completely separated. Here, it is learned that the state of the enders (muntahi) is like how the sharia interprets *la ilaha illa 'llah. There is nothing that possesses existence*, or *nothing else that possess existence*, or *there is no purpose (maqsud) except Allah*, all these interpretations happen in the beginning or in the middle.[374] However, from the station of *there is no possessor of existence* or *there is no existence at all*, the station of the interpretation *there is no purpose*, it is higher.

You may learn that on that level of progress of the gaze (taraqqi dar nazr) and the sharpness in the eye-sight (hiddat dar basr), they depend on the salat that is done by the enders.[375] All other forms of worship, it is as if they only assist in fulfilling the salat, or make restitution for its errors.[376] For this reason, salat is said to be *beautiful in itself (hasanatun li-dhatiha)* like iman is. No other worship is beautiful in itself.

3.21 BMaktub 3.78

To his two sons

Praise be onto Allah, and salutation and peace be onto his elect devotees (*Alhamdu li-'llahi wa salawatu wa 'l-salamu 'ala rasuli 'llahi*)!

Persecution gives him bliss

Beloved sons! Just as you harbor the hope for meeting me, and for remaining in my companionship for the rest of the life, I do the same. But what to do? All the hopes are not be fulfilled.

> Wind in the sea is flowing against
> Boat does not want that, for it'd ruin it
>
> Tajri 'l-riyahu bima la tashtahi 'l-sufun

I am recognizing that living in this army camp unwillingly (biy-ikhtiyar), and without any desire for it (biy-raghbat), it is a spoil of war.[377] I am seeing that staying for only a moment in this place is better than staying in some other place for a long time. I wonder that what has been possible in this place, if I would even only get a semblance

[373] i.e., the proof that he exists, c.f., Aftabi

[374] only, but not in the end of progress

[375] i.e., salat in the perfect form done by high-level sufis

[376] that may be done in the salat

[377] This again shows that the Mujaddid was in house-arrest in the army camp, contradicting the popular narrative that the Mujaddid was free, and he only chose to stay in the army-camp to reform the emperor

of it elsewhere. Attaining the knowledge in this place is different (juda) than attaining those elsewhere, and attaining the states, and stations are also separate.

The persecution (man'iy) that the sultan is doing, I am recognizing that as a door (daricheh) opening to the perfect grace and good-pleasure (rezamandiy) of my master (jalla shanuhu). I am seeing my felicity (sa'adat) in this type of a thing.[378] Specifically ('ala 'l-khusus), within these days of the[379] dispute (dar iyn ayyam-i mushajarat), an amazing thing is going on. In these worrisome times (dar iyn awqat-i pur tafriqa), rare forms and figures[380] or instead every felicity are appearing. Although everyday fresh green felicities (har dawlat-i tazeh), and astonishing good fortune[381] are being attained, still due to my children's absence, I am sad and disturbed (idtirab). It seems that my longing (shawq) is stronger than your longing.

There is a saying, *The measure that that fathers are worried for their sons, the sons are not that much worried for their fathers (An qadr keh pedar khwahan-i pesar ast, pesar khwahan-i pesar nist).* This saying becomes self-contradictory taking into consideration the analogy of the trunk and the branch. For there no need for the trunk (asl) for the branch, but the branch always needs the trunk.

However, from the past, incidents of the type mentioned above have been happening. It has now been proven that the longing of the trunk (shawq-i asl) is stronger (ashaddi).

Everything in the house is owned by the house-owner
If it is Delhi, it is like your shadow
And if it is Agra, by the grace of Allah exalted, it is near

Dar khaneh bekad khodaiy mand hameh chiz
Agar Delhi ast beshoma hamsayah ast
Va agar Agra ast bekarami 'llah suhabanu qarib ast

Wa 'l-salam

3.22 BMaktub 3.79

To Khwaja Muhammad Ma'sum (QS)
Al-hamdu li-'llahi 'llazi hadana li-hadha wa ma kunna li-nahtadiya. Law la an hadana 'llahu. Laqad ja'at rusulu rabbuna bi-'l-haqq.[382] *'Alaihim al-salawatu wa 'l-taslimatu*

God-given body: Unqualifiedness

When the arif's interactions

1. those go over the modes and the attributes (shu'un, sifat), and
2. those are taken to the face (wujuh) and the itibars of the dhat (SWT), and
3. those cross the station called the haqiqat of salat,

[378] i.e., persecution
[379] current
[380] as explained in Amritsari margin note, lit., *ghara'ib ganj* etc.
[381] re-translation from Aftabi
[382] Q.A'raf.43

then the focus (tawajjuh) and the person who focuses (mutawajjih), those both become unqualified (biychun) like the thing he[383] has focused onto (mutawajjah).[384] A *chun*, qualified thing has no path towards the *biy-chun*, unqualified thing. The haqiqat of the dhat of the salik is said to be the above-mentioned person who focuses (mutawajjih), after all entifications have been removed from his dhat (ba'd-i h-dh-f-i jami' wujuh, it'tibarat az vei).[385] On the other hand, the *haqiqat (kunh)* of a thing is said to be that disengaged (mujarradah) dhat, which

1. by its own dhat, i.e., itself (dhat-i khod) focuses onto its own known and sought dhat and haqiqat (mutawajjuh-i dhat va kunh ma'ruf va matlub-i khod),

2. instead of[386] via faces (wujuh)[387] and itibars,

Haqiqat (kunh) of a thing is its disengaged (mujarradah) dhat—I said it because

1. haqiqat of a thing is said to be that, which is beyond all the faces and itibar of that thing, and

2. dhat of a thing is also similarly beyond all faces and itibars (wujuh va i'tibarat).[388]

Because the haqiqat of a thing, it is free of the faces and itibars.[389] And the haqiqat of that thing is outside and beyond all the external entifications, whatever can be estimated for those. On the level of the dhat, there is no room to establish any other thing. Whatever can be established there, it is not without any external entification. The holy dhat is beyond its beyond. Except for negation and snatching away (nafiy, salb), there is no room to establish any other conception on that station.

If anything[390] can be attained there, it is by snatching away (salb). And if any narration and explaining (ta'bir, tafsir) can be attained there, it is also by snatching away (salb). In which thing, there is no room for anyone establishing it, and which cannot narrated except by snatching away, that thing has a part of unqualifiedness (nasibiy az biychuni), and a thing of the genus of the things unknown in their howness (majhul al-kaifiyat). The focus (tawajjuh) of the degree of the dhat, which has been established, it is the the dhat of the one who focuses ('ain-i dhat-i mutawajjih), instead of any face (waj-h) or itibar of that.[391] Because there, all the faces (wujuh) and itibars,[392] which are identical ('ain) to the dhat swt, and so all taayyuns are negated, and nothing is present there, except the one dhat swt.

Therefore, that focus, which is the dhat swt itself, it is also unqualified. Therefore, it is established that the face-turning (tawajjuh) is unqualified like the face-turner (mutawjjih) and the thing that the face is

[383] arif
[384] i.e., unqualified like Haqq swt
[385] Aftabi, in an interpretive manner, translates *wujuh, it'tibarat* as ta'ayyun)
[386] doing that focusing
[387] entifications, c.f., Aftabi
[388] i.e., external entifications, c.f., Aftabi
[389] external entifications, c.f., Aftabi
[390] knowledge of distinguishing, c.f., Aftabi
[391] holy dhat swt
[392] face-turnings or taayyuns

turned on (mutawajjuh). However, there is a lot of difference between these two types of unqualifiedness.

How can the dust
Compare with the lord of lords?

Ma li-'l-turabi
Wa rabbu 'l-arbab

This is for this reason that *a share of unqualifiedness (nasibiy az biy-chuniy)* has been proven in the face-turning and the face-turner (tawajjuh, mutawajjih).[393] Because it is only *the thing one turns the face towards*,[394] which is truly unqualified (biy-chuniy). In this context, when

1. both the taayyun and the haqiqat of the created thing, they both are unqualified, and

2. nothing of it[395] is established,

then the necessary dhat (SWT), which is absolutely subtle, holy and impeccable, how can it (SWT) be perceived? And what of it (SWT) would come to one's hands?

Fetus in the womb is not aware itself
How can it lead to another?

Ageh az khawishtan cho nist chenin
Cheh khabar darad az chenan o chenin

By the perfection of his swt mercy, he swt has given the creation, which is straightway qualified, a little bit of the hint of true unqualifiedness. The purpose is that those created things can attain the perception of dhat swt, who is truly (haqiqi) unqualified, and as its result, become able to be attracted to him swt.

In the cup of wine of the great ones
Even the earth has a share

Wa li-'l-ardi
min ka'isi 'l-kiram nasib

Realization of Haqiqat of dhat

1. **Impossible** Those who have said that it is impossible to *realize the marifat of the haqiqat of the dhat swt*, they have spoken about the *realization ()* in the common terminology (), which refers to the qualified world. Because it is impossible for it.[396]

2. **Possible** On the other hand, that thing which

   a) is included in the unqualified world, and

   b) commingles with that unqualified thing due to its proximity with that thing, and

   c) as its result, attains the full part of that high felicity,[397]

   for it, why would that[398] be impossible?

[393] i.e., only a share but not true unqualifiedness
[394] i.e., Divinity swt
[395] Divinity swt
[396] a qualified thing, to be related to the unqualified dhat swt
[397] realization of the haqiqat of the dhat swt
[398] realization

This is a rare and astonishing marifat, and a most subtle matter, about which, none among the walis of Allah possessing unveiling and irfan has yet spoken out. The disengaged (mujarrad) dhat, which has been narrated, in which there is a part of unqualifiedness, and which has been narrated in detail, that is unique to the arif with complete marifat, who

1. has arrived onto the disengaged dhat (wasil-i dhat-i mujarrad) swt, and then

2. attained there the high degree of fana and baqa.

This felicity of his is the sign and trace of him attaining fana and baqa. There is no sign of the dhat in any created thing, except him.[399] Instead, there is nothing, which could be called dhat, in those things, so that the attributes could stand (qa'im) onto that.[400]

Existences: Latifas versus shadows The seven human latifas, which are the most comprehensive among all the created things, be it the latifa of khafi, or the latifa of akhfa. And the existences for those things,[401] and things similar to those, those[402] are the shadows of the names and attributes, and the reflections ('ukus) of the modes and itibars.[403] On the other hand, those[404] stand by their own prototypes, which are the names and attributes, instead of standing via some other thing, which could be interpreted to be the dhat.

Those[405] stand by their own prototype, which are the names and attributes swt, not by some other thing, which could be called dhat. The seven human latifas, which are the most comprehensive (jami'tarin) of all created things, each of them, be it the latifa of khafi, or be it akhfa, each is the sign and trace (athar) of the attributes (SWT). And vice versa, man's physical and spiritual bodies (jismani, ruhani), those are the rays (parto) from names, and itibars of the holy dhat swt. No part of the holy dhat swt is hidden in it.[406] And those[407] stand (qiyam) by[408] that holy dhat swt.

Names and attributes standing

Question: When the names and attributes do not stand on their own, instead they stand on the dhat swt, how can others stand on them?

Answer: Others would not stand on them[409] when those[410] would have true existence (). On the other hand, when those[411] have found fixedness and settledness (thubut, istiqrar) onto the degree of illusion (w-h-m) only, then why would they[412] not be standing (qa'im) on

[399] that arif with complete marifat

[400] dhat of the created things, which would be the prototype for those attributes

[401] seven human latifas

[402] existences

[403] i.e., the seven human latifas, they lack any dhat, instead they possess merely the form, and only that, c.f., Aftabi

[404] shadows, c.f., Aftabi

[405] shadows, c.f., Aftabi

[406] the human body including the latifas

[407] i.e., human body and the latifas

[408] the power of

[409] names and attributes

[410] others, i.e., created things

[411] others, i.e., created things

[412] others, i.e., created things

them?[413] Because those[414] are far weaker than them.[415]

What I have said and written, *Dhat of the contingent thing is nonexistence (Dhat-i mumkin 'adam ast)*,[416] it is the same as when someone says, *The creation has no dhat.* Certainly, the philosophers would discover fine distinction between them, however, it would yield no fruit. Because the final result would be the same. When nonexistence is ineffective even for its own self, how would it be effective for others? It is unable to carry itself. And its verification is this,

1. a) When the reflections of the names and attributes have been reflected onto the mirror of nonexistence, then apparently that[417] seems to be standing in that mirror, and due to that reason, that[418] seems to be the dhat of the shadow.[419]
   b) However, truly, those reflected forms depend on their own prototypes. Those have no relationship with the mirror. And apart from being realized in illusion, those have nothing to gain from the mirror of nonexistence.
2. Therefore,
   a) Where is the room for that[420] to be the prototype of the mirror or dhat or haqiqat?
   b) Also, when nonexistence lacks even the *receptivity to be an accident (qabiliyat-i 'ard)*, how would that[421] be the matter, which does not need an accident?

Supreme arif The verification of this discussion is this: That above-mentioned arif with complete marifat, who has arrived onto the degree of holy dhat swt, and has attained baqa or subsistence there, he is as rare as the *phoenix of the west ('anqa-i maghrib).*

1. After he attains fana and baqa, he is given such a dhat that
   a) the *shadows of the names and attributes* (SWT)— which are his[422] prototype — those[423] become dependent[424]

[413] names and attributes
[414] others, i.e., created things
[415] names and attributes
[416] which was the Mujaddid's proposition while in ziliyat
[417] reflected form
[418] reflected form
[419] instead of merely the reflected form
[420] nonexistence
[421] nonexistence
[422] that unique arif's
[423] shadows
[424] Comment: *it becomes dependent*—its interpretation is based on the hadith and the fact, *Man is with him, whom he loves (Al-mar'u ma'a man ahabba).*[425] There are many levels and degrees of this withness, which cannot be described here in detail. The arif drowns in the love of the holy dhat swt in degrees, and finally he finds true lack of separation with the dhat swt. The more sheer and

b) In the way that the prototypes of that shadows — names and attributes (ism, sifat) — they stand along with holy dhat swt, in that same way, the shadows of those attributes depend on the rays from that.[426]

2. Therefore, such a type of[427] arif, he is composed (murakkab) of both

   a) matter (jawhar), and

   b) accident (‘ard).

The rest of the created things are the accidents brought together (mujtama‘-i a‘rad)—they lack the smallest amount of matter (jawhar). How eloquently has the author of the *Futuhat-i Makkiya* said,

> The entire cosmos is the accidents brought together (a‘rad-i mujtama‘) within the *‘ain-i wahid*. I.e., accidents are things that are brought together, which stand onto the one (wahid) dhat swt!

However, Shaykh Muhyiuddin (QS) has avoided two subtle matters,

1. He (QS) has not excluded the arif with the complete marifat (‘arif-i tamm) from this rule.

2. Although he (QS) has said that those shadows indeed depend on that one dhat (SWI), still he (QS) has made those[428] depend on their own prototypes,[429] instead of depending onto the holy dhat swt. He (QS) has made them that way even though those names and attributes themselves stand by the dhat swt.

Now when the holy dhat swt itself is essentially independent (istighna’i dhati) from the entire cosmos,[430] then how can the cosmos be dependent onto that high degree of that?[431] Instead what receptivity does he have that he can desire to stand with holy dhat swt?

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fuller is that love, the more complete is the lack of separation, and in the extreme end, he reaches such a lack of separation that the locus of focus of he saying *I*, it is nothing but that sheer necessary dhat — because the shadow-like contingent, which was locus where his saying *I* alluded to, that becomes drowned in the belly of nonexistence fully, and sheds its existence, and instead, receives a God-given ever-abiding dhat. Although man never becomes Allah, still he finds such a high degree of lack of separatedness, which is beyond conception, and it is impossible to return from that. The esteemed sufi shaykhs give this analogy,

> When sugar dissolves in honey, they lose their separation. However, when the heat vaporizes that water, the sugar reappears. On the other hand, when grape-juice or date-juice, they are made into vinegar, they never return to their original states. In the same way, the arif who realizes a complete fana and baqa, he realizes such a lack of separation in his nearness to Allah swt, that reflections and shadows of his swt names and attributes, they remain standing or permanent with the haqiqat of that arif’s God-given dhat.

[426] holy dhat swt

[427] unique

[428] shadows

[429] names and attributes swt, which are the prototypes of the shadows

[430] as the dhat swt is too high and inaccessible

[431] i.e., high degree of that shadow, as the shadow is too high and inaccessible for the cosmos, in the same way that the prototypal dhat swt is too high and inaccessible for the cosmos

> We players are short-handed
> Lord! You are high! On top of tall tree
>
> Ma tamasha-kunan-i kuteh dast
> To darakht-i buland-bala'iy

Supreme Arif: More

However, the interactions of that arif different from the interactions of this world, and his rules are separate from the rules of this world. Via the personal love (mahabbat-i dhati), by the rule of *Man is with him whom he loves (Al-mar'u ma'a man ahabba)*,[432] he crosses the withness that he has experienced with Hazrat dhat (SWT), he realizes fana in the prototype of the prototype (asl al-asl). By the verse,

> Is benefit not the return for benefit (Hal jaza'u 'l-ihsani illa 'l-ihsanu),[433]

the sea of mercy Haqq swt,

1. as the return for that arif attaining fana, grants him baqa, and
2. the thing within which he attained fana, grants that thing baqa as well, and
3. makes that thing the locus of manifestation (mazhar) of his swt own names and attributes, and
4. like the comprehensive (jami') mirror.

Therefore, before the comprehensiveness of this arif, all the things and the oceans of this entire cosmos, taken all together, they are not even a drop. Because before the holy dhat swt, all the names and attributes taken together have no value or weight. Alas! If compared to the sea, if it were like a drop? However, even a drop has some value there, but it can be said that those lack even that. From this, one may estimate this arif's knowledge, self-identity, perception, realization (). And the rank of his honor and highness ('izam, 'uluww) in this place may be learned.

> Allah elects whomever he chooses for his mercy (Wa 'llahu yukhtassu birahmatihi man yasha'u).[434]

It is such a possessor of felicity, whom Allah

1. grants baqa with his swt own dhat, and
2. grants a dhat such that onto that,[435] that arif's knowledge of marifat, power, and the other attributes stand stand (qiyam) — in the way that those attributes, like the other created things, stood onto each attribute's own prototype (usulshan).

1. That arif attains a perfect baqa indeed. However, his previous state does not come back again — and that previous state was that that by the word *I (ana)*, that arif used to allude to himself, and that previous state was removed.[436] I.e., in any of the degrees

[432] hadith
[433] Q.Al-Rahman.60
[434] Q.Baqarah.105
[435] God-given dhat
[436] by fana, c.f., Aftabi

of baqa, he is unable to indicate himself by the word *I (Ana)*. Because it is by a perfect (akmal) fana that a perfect baqa takes place. And once one attains a perfect fana, one is unable to apply the term *I* onto oneself. Therefore, after one attains baqa, one has no possibility of returning. It is a common idiom, *What goes away does not come back (Al-za'ilu la ya'udu)*.

2. On the contrary, what does come back, that truly never went away, instead, that was only defeated, and remained hidden. And due to some external cause, it may predominate again. Because *the defeated one may sometimes predominate again*.

You may learn that such an arif, who

1. having received his dhat from Haqq swt, attained baqa, and
2. has the attributes of the holy dhat swt stand with his body,

it is unique to him that his dhat attains the felicity of receiving a share of the high degree of the holy dhat swt. In the same way, except a perfect fana and baqa, all other types of fana and baqa, via those one may receive a share of the names and attributes swt only, but not any share of the holy dhat swt itself. Although the names and attributes do not get severed from the dhat swt, still receiving a part of the attributes and a part of the dhat swt, they are not the same thing. By the saying, *the attributes never disjoin from the holy dhat swt*, many imagine that

1. getting a part of the dhat, and
2. getting a part of the attributes

—they are the same thing, but it is not like that. Because for each of them — its sign and its marifat — they are different — it is not unknown to those who have received them. It may be known that

1. tajalli-i dhati is not unique to that arif, others apart from him may also attain them.
2. On the other hand, attaining a part of the dhat swt himself, it does not happen for everyone.

Because

1. **Tajalli: Shadow** Within tajalli, there is a type of shadowness (zilliyat), as that[437] is the manigrstation (zuhur) of the thing on second level.
2. **Tajalli: Shadow-free** On the other hand, what has been narrated – the receipt of the part of the said dhat swt — it refuses to tolerate any mixture with the shadow, instead, it remains hidden from even that tajalli.

That tajalli of the dhat swt, which happens with one of the attributes, that is also a tajalli of the second level, not the tajalli of the sheer dhat swt. Instead, it is merely the tajalli of one of the itibars of the dhat. Because within the dhat, all the itibars are present comprehensively, and the dhat is pure from all that. Therefore, the tajalli of one of the itibars is not the same as the tajalli of the haqiqi dhat swt.

[437] tajalli

Questions

A. Ibn Arabi: Taayyun 1

Question: Shaykh Ibn Arabi (QS) and his followers, they have said that the first taayyun, i.e., descent (tanazzul), is,

1. tajalli of the dhat swt, and
2. manifestation (zuhur) of the dhat swt, according to (beh) the taayyun of undifferentiated knowledge (‘ilm-i jumali), which is an itibar of the dhat swt, although there is comprehensiveness in that.[438]

What is their justification?

Answer: I believe that the taayyun of undifferentiated knowledge, which is called the first taayyun, it is *not the manifestation of the dhat swt*, instead it is taken from a *shan* of Allah. Within the tajalli of the dhat swt, all the ahans and itibars are there in a comprehensive format. Instead, it is above all shans and itibars. The hands of the itibar of knowledge, like the other itibars of the dhat swt, those are too short to put into the region of divine independence (ghina).

B. Taayyun 2: Limited to knowledge

Question: Manifestation of the second level, it is limited to knowledge, because in the outside, there is only the dhat swt. And so, the manifestation on second level, it may take place only in knowledge. Because, the manifestation may take place either in the knowledge or in the outside. There is known third place known where manifestation is established.

[438]itibar of the dhat swt, which is the first taayyun, or the taayyun-i ‘ilm-i jumali

Answer: When the all-powerful Allah has been manifested in the shan of the dhat, which is taayyun of the dhat, which is an itibar of the dhat, then he swt is also able in this: That he swt is manifested in the shan of knowledge, which is an entification of knowledge, then he swt is also capable in that that he swt is manifested in such a way, so that

1. the entification of the cognitive manifestation (), it becomes the partial manifestation of that knowledge (),
2. instead, it may be manifested in such a way that
   a) all the cognitive entifications, they have no room there, and
   b) that level of comprehensive manifestation, it is even after the cognitive degree of the outside degree ().

I.e., it is like the shadow of the outside, and it has no relationship with knowledge.

To bind the manifestation of the dhat swt within knowledge, it is like putting the ocean within the pitcher. Instead, it is like seeking water in a mirage. As a poet sang,

> Seeking kabab of meat at grocer’s
> Impossible seeking. Never will find.
>
> Kasiy dar sahan kachi qalyah khwavid
> Ada‘a ’l-‘umra fi talabi ’l-muhaliy

Yes! The itibar of knowledge, it is more comprehensive than all the itibars of the

dhat. In that,[439] whatever comprehension of the perfections of the dhat, which is there, that is not there in any other itibar. In this context, and allegorically, if this manifestation of knowledge is called the manifestation of the dhat swt, and it is mentioned as the tajalli of the dhat swt, then there is room for it. Although it is far from the above-mentioned saying of that shaykh,[440] and beyond their tasting (mudhaqshan), still it is not unknown to those who have observed their saying.

¿¿¿

Question: Shaykh Ibn Arabi (QS), he has decided that the vision of Allah in the last world, it

with respect to all the entifications of the knowledge (), the determination of the manifestation of knowledge (), ??????????????????????

C. Vision: Fine comprehensiveness

Last-worldly vision The truthful newsgiver (SLM), he has made an analogy of the last-worldly vision with seeing the full moon, and in that,[441] there remains nothing called hidden (). On the other hand, seeing the reflection (???), it is like seeing the moon in a pot of water, which the people of high aspiration do not like. Only this much is understood that the manifestation (???) of that holy degree could be attained outside the circle of knowledge. And only this much is understood that the unveiling of that holy degree could be attained outside the circle of knowledge, and its permanence () could take place in the shadow of the outside degree, as it has been described before.

1. In the house of knowledge of that comprehensive unveiling (), the abovementioned comprehensive shadow happens, which is called the the first (awwal) taayyun.

2. In the imaginal world (‘alam-i mithal), that comprehensive shadow has another comprehensive shadow (), which is comparable to the comprehensive full shadow of the circle of knowledge. This comprehensive shadow of the imaginal world, it is manifested there as latifa, and remains present there in the human form, which is the most comprehensive in the entire creation. It is probably in this context that the rasul (SLM) said this,

> Verily, Allah swt has created Adam (AS) in his (SWT) own form (Inna khalaqa ’llahu Adama fi suratihi???).[442]

However, that mirror, which is outside the manifestations and forms, and is included within the unqualified world, it[443] could be the witnessing of Allah swt.

Therefore, it should be believed that there would be a vision in the last world, but one need not focus on how, how many,

[439] itibar of knowledge
[440] Ibn Arabi QS
[441] vision
[442] hadith
[443] witnessing Allah onto that unqualified mirror as an unqualified reflection

or in what manner. The creation and existence of the last world has no relationship with the creation and existence of the this world. Therefore, the rules of either one does not apply onto the other one—so that one could be compared to the other. Eyes there are different, and the perception there is different as well. There everything is ever-abiding (), but on the other hand, in this world, everything is temporary and prone to annihilation (fani???). There, everything is holy and subtle, but on the other hand, everything in this world is unholy and gross (). The shaykh (QS) has not established the manifestation () of Allah outside the circle of knowledge. And has not permitted any witnessing (shuhud, mushahada) except the witnessing of the locus of manifestation ().

What they wishes
Our desire is not that

An iyshanand va man cheninam
Ya rabb!

Praising Ibn Arabi

What to do? On this plain, only the Shaykh is. Sometimes I hold battle with him, some other times, truce.[444] It is he who has set up the cornerstone of the discussion on marifat, and made its detailed clarification. It is he who has described tawhid, ittihad, etc., in detail, and it is he who has spoken on duality, and multiplicity (ta'addud, takaththur). It is he (QS) who has relegated wujud to Haqq swt fully, and established the creation to be imaginary (mawhum) and located in the mind (mutakhayyal)[445] swt. And it is he (QS) who has set up the tanazzulat. And he (QS) has proven that each of the degrees (martaba) has separate rules. It is he who has imagined the cosmos as identical to Haqq swt, and cried out, *hameh uwst.*Despite this,[446] he (QS) has found the holy degree of inaccessibility (tanziya) beyond the beyond the cosmos. And he has found the holy degree of Allah to be beyond the beyond of the cosmos, and pure and untained from everyone's witnessing and knowledge (). The sufi shaykhs who came before him (QS), if anyone has discused this matter, they have said in only in allusion (), not in detail. And the ones who came later, most of them only followed him (QS), and they have spoken according to his technical terminology and allusion (). I myself, who is one of the later ones, have received effusion from his baraka, and taken the total share of his marifat. May Allah grant him a good compensation on behalf of us ().

Follow the mainstream

In summary, when by the ruling of humanness, the suspicion of error and possibility of correctness, they are mixed with each other, and when the same person may sometimes do the erroneous thing, and some other

[444]By the time the Mujaddid reached maktub 3.122, there is no longer any battle, instead pure love tgo Ibn Arabi. *Sometimes, I hold battle with him*—it is pure exaggeration.—instead it is pure love, with a few minor corrections. Yes! he criticized him strongly in the beginning, esp. in his risala *Ma'arif-i Ladunniya*, but it seems that he had inaccurate information about Ibn Arabi's teachings there. On the other hand, he speaks fondly of the *Fusus*, and the *Futuhat*

[445]Sh Aftabi translated *mutakhayyal* as *located in the mind*

[446]crying out

time, the correct thing, then one's action being similar to the actions of the greatest group of truth, it should be the proof of the authenticity (masdaq-i sawab) of one's own actions, and being against should be the proof of error, regardless of whoever may be the speaker and whatever may be the speech. The truthful news-giver (SLM) has said, *Follow the largest group ('Alaikum bi-'l-sawadi 'l-a'zami).*[447] It is also decided that *A matter is perfected after many diverse ideas and thoughts are added together.* Arabic grammar, although Sibawayh is its founder, still it has attained perfection after many diverse ideas and thoughts of the later grammarians have been added to it. By this revision, the way that its perfection has been increased, it can b e said that that grammar has taken up a newer form, and instituted different rules. *Rabbana! Atina min ladunka rahmatan wa hayyi'lana min amrina rashada*![448]

3.23 BMaktub 3.80

To Khwaja Muhammad Ma'sum (RAD)
Al-hamdu li-'llahi 'llazi hadana li-hadha wa ma kunna li-nahtadiya. Law la an hadana 'llahu. Laqad ja'at rusulu rabbuna bi-'l-haqq.[449] *'Alaihim al-salawatu wa 'l-taslimatu*[450]

Mujaddid: Supreme station

The continuing habit ('adat-i jariy) of Allah is that out of his swt perfect mercy and grace, once in many centuries and many ages, he swt dispatches a felicitous man, after preparing him with a complete fana and perfect baqa. And he swt gives him the model (anmudhaj) of his holy person swt. First (awwal),[451] he swt used to stand along with his own prototype (asl-i khod).[452] And in the present time (alhal),[453] he SWT stands, in the same way, with those models.[454] And these two things altogether become his[455] haqiqat — those two things are,

1. the agglomeration of those earlier accidents which was within him (majmu'a-i an a'rad-i sabiqeh keh dasht), along with
2. this bestowed (mawhub) dhat

At that time, his human perfections (kamal-i insaniy) get perfected. And the divine bliss in his lot becomes complete.[456]

Now let me say a few words. So listen with inner awareness.

> It is not that that arif[457] abides specifically by that bestowed dhat (qiyam-i 'arif makhsus beh an dhat-i mawhub nist).[458]

[447] hadith
[448] Q.Kahf.10
[449] Q.A'raf.43
[450] Comment: Some abstruse sections, mostly zilliyat, a theory, which the Mujaddid rejected later, esp. in 3.122, are edited out or purged.
[451] i.e., in the past
[452] his names and attributes, c.f., Aftabi
[453] after the dispatch of that felicitous man, whom we Mujaddidis believe to be the Mujaddid (QS)
[454] i.e., the dhat SWT stands along with the models, which replaces his SWT names and attributes
[455] that perfect man's
[456] All these are inscrutable marifat that I fail to understand, and so cannot explain. Allah forgive me if I have made an error
[457] perfect man
[458] Here Aftabi interprets dhat as body

Instead it is this way,

1. All the individuals (afrad) of the cosmos are accidents brought together (a'rad-i mujtama'a')

2. First (awwal),[459] they were standing (qiyam) by the names and the attributes

3. Presently (al-hal), all are kept standing (qiyam anha) by that single divinely-bestowed dhat.[460]

4. All abide (qa'im) via that single (yek) dhat.[461]

Elects a slave
To reform the commoners

Khas kunid bandeh-iy
Musallahat-i 'am ra

1. Caliphate of man The mystery of the caliphate of man that comes in the Quran is realized in this place, *Verily, I would make a caliph in the earth (Inni ja'ilun fi 'l-ardi khalifatun).*[462]

2. Adam in Allah's form And it is in this station that this hadith becomes clear, *Verily, Allah created Adam in his form (Inna 'llaha khalaqa 'l-'adama 'ala suratihi).*[463]

3. Model What I just said, *That salik is given ('ata) the model (anmudhaj) of the holy dhat swt*, I said it only because of the narrowness of the plain of expressions. Else, where is any room for any model there? Or, what thing is there that comes out in its own form (surat)? Or, where is any scope (majal) for form in this place? You may learn that no more than one single person may become such a type of master in one era ('asr). Instead, they appear after long intervals. Therefore, there is no way that there can be more than one such master at one time. If I specify the time periods of their appearance (muddat-i zuhur) many would disbelieve. *O our nurturer! Give us mercy from you, and make our works straight (Rabbana! Atina milladunka rahmatan, wa hayyi' lana min amrina rashada).*[464]

3. Bestowal: Unqualified You may know that for an arif, who is ennobled with the baqa of the dhat, that dhat bestowed (mawhub) onto him, it is unqualified (biy-chuniy), and beyond all faces or crossing-overs[465] (wujuh va itibarat). Also, having any chun, it imprisons (muqayyad) one within qualification (wujuh va itibarat).[466] Therefore, until it[467] would be unqualified, biy-chuniy, it would not find freedom from determination (wajh, itibar). On the other hand, that dhat, whose lot is being biy-chuniy, it has a royal road to the dhat (swt) that is truly unqualified (dhat-i biy-chun haqiqiy). The qualifications of the shadow

[459] i.e., in the past

[460] of that perfect man or arif

[461] Qayyum: We the Mujaddidis believe that the Mujaddid was the first Qayyum, followed by three more of his progeny

[462] Q.Baqara.30

[463] hadith

[464] Q.Kahf. 10

[465] i.e., any form of qualification

[466] Because only a qualified thing may be estimated or determined

[467] that dhat

(wajh, itibar-i zill) have a road towards the qualifications that are its prototype in a way. In that same way, the dhat, which is disengaged from the shadow (mujarrad-i zill), and has been given (‘ata), it has a royal road towards the dhat that is disengaged from the unqualified things (dhat-i mujarrad-i biy-chuniy) For that salik, this bestowed dhat is indeed his haqiqat (kunh). Because that is called haqiqat, which is beyond all the existent things, and concepts (ma wara-i jami‘-i wujud, itibarat). Therefore, this dhat of his, it is beyond all itibarat.

Therefore, there is absolutely no haqiqat within the rest of individuals of the world, existence of their is wholly faces and ideas (tamamiy wujud-i-shan wujuh, itibarat). There is no dhat within them that could be called haqiqat, there are only ideas (itibarat). Therefore, when there is no essence (kunh) within them, how can they attain the essence of the prototype (kunh-i asl)? Essence finds a path towards the essence, so how can the face (wajh) relate to the essence (kunh)?[468] The more he proceeds, the further away he gets.

> O Arab! Won't reach Kaaba
> Road your are going goes to Turkistan
>
> Tarsam narsiy beh Ka‘ba, ai A‘rabiy!
> Kayin rah keh to miyravi, beh Turkistan ast

One essence (kunh) faces another essence (kunh) — this is said due to narrowness of speech. Else what alternative method is there to face that sublime court (SWT)? However, when this attire of unqualifiedness is revealed in the imaginal (mithaliy) form, and this faces him, then this is applied in the allegorical form. *Rabbana la-tu'akhidhna in nasina aw akhtana.*[469]

Listen! Listen! The *afrad*[470] of the world are the agglomeration of substances and accidents (i‘rad mujtama‘nd)[471] — when they abide with the bestowed dhat of the arif (qiyamiy beh dhat-i mawhub-i ‘arif), as it has been narrated, then with the dhat of that arif as the intermediary (beh tawassut-i an dhat-i ‘arif), they establish a relationship with the holy dhat (SWT), and each person attain a part of that holy degree. Because that unqualified dhat truly is the dhat of the said arif.

Let me tell you an amazing story. So listen to me.

> He who himself keeps a relationship with the divine dhat, and arrives onto that holy degree in an unqualified manner, he takes in effusion and baraka, prototypally (asalat) and independently (istiqlal), from that holy degree, without any intermediary (tawassut).[472]

On the lower level of that holy degree, intermediation remains. Those who arrive onto

[468] when the face and the essence are of different genera

[469] Q.Baqara.286

[470] here afrad may mean either the rank of *afrad*, or the literal dictionary meaning of individuals

[471] from the context, my guess is that it is substances, and the Aftabi translation does though both Amritsari and Naushahi manuscripts does not include *substances*

[472] This is why the Mujaddidis believe that the Mujaddid himself received in this way

that degree, they receive their own parts according to their own receptivity. *Wa 'llahu subhanahu a'lamu bi-haqa'iqi 'l-umuri kulliha. Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*[473]

3.24 BMaktub 3.81

To Khwaja Jamaluddin Hussain
Aftar the praise, salawat and the evangelizing of the invitation (tabligh al-da'wat), you may take note that your letter has arrived. I am especially delighted that it contained news of soundness of the zahir and the batin.

Interpreting dreams

You have asked me to interpret the dreams that you have seen.

Dream 1

You wrote,

> I was getting ready to make ablution (wudhu). Suddenly, I lost my consciousness, as if I am dying. When I regained my consciousness a little bit, then I saw a light as bright as the sun. This was that, which made me lose consciousness, due to its extreme fineness (latafat). It was like when one sees the beauty of one's beloved, and gets annihilated in it, so that not even a sign of one remains.

O son! You may learn that the human body is composed of the well-known seven latifas. Each of these latifas has a unique task, and a unique interaction. So far your state has been related to the latifa of the heart, and colored in its color. On the other hand, presently,[474] what has come newly (warad),[475] which made you senseless (biy-shu'ur), it has made a descent onto the latifa of ruh. And it has brought it[476] within its activities (tasarruf). *Verily, when the king conquers a country, then they create calamities, and puts down its elite (Inna muluka idha dakhalu qaryatan afsaduha wa ja'alu a'izzata ahliha adhillata).*[477] Listen! Ruh is the origin of knowledge and feeling (danish, shu'ur). When it gets predominated by some effusion (warad), then it becomes senseless (biy-hush). Therefore, your activities are taking place with the present latifa of ruh. In today's circle (halqa),[478] in order to help this nisbat of yours become perfect (i''anat-i takmil), some spiritual assistance has been made powerfully. And the traces of that[479] has manifested. I have learned that that relationship has attained wideness (wasa'at), and is about to permeate (sarayat) everything. everything. Hazrat Haqq (SWT) may complete it.

Dream 2

On the second dream, you wrote that you have found the star Pleidas (Parvin) and the constellation the seven sisters together in your home. Its interpretation is the same

[473] Q.TaHa.47

[474] there has been a transformation, and as the result

[475] i.e., this strong effusion

[476] ruh

[477] Q.Naml.34

[478] of muraqaba

[479] assistance

as before, the nisbat of the heart and the nisbat of the spirit (ruhi), they have met (beh talaqi) and has been transformed as these two types of stars. The star Pleidas controls (intizam) all the other stars, and so it can be compared to the heart.[480] And in the seven stars, where the stars are spread around, it is like the spirit.[481] Your second dream, if it were seen after the first one, it is true. It is as you have attained both the two types of relations. On the other hand, if it were seen before, then that is also right, because in many instances, a relation is attained, but it does not get manifested, only attained —that is what the dream shows, and after some time, via a second dream, it would be revealed. *Wa 'llahu subhanahu a'lamu bi-'l-sawab. La 'ilma lana i'lama 'allamtana.*[482] *Wa 'l-salam.*

3.25 Maktub 3.82

To his two sons Khwaja Muhammad Sa'id (QS) and Khwaja Muhammad Ma'sum

Praise be onto Allah, and peace be onto his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*)! O precious sons! Remain realized with inner and outer peace. In this painful journey, I am feeling that my separation with you is even more painful. The more is the bliss from the ultimate bliss-giver, the more do I remember the far-away friends. What is happening every day, they are being written down, and clearly. But who is there who feels it, and realizes even a fraction of that? I am finding Khwaja Muhammad Hashim as a spoil of war because he can understand the tone of the speech, and can find pleasure. However, even he has left out this painful journey to Ajmir showing some valid excuses. Only few people are with me. *Hasbina 'llahu wa ni'ma 'l-wakilu.*[483] In this journey, there are few companions, provisions are little, and means are small. *Is Allah not enough for his devotees (Alaisa 'llahu bikafin 'abdahu)?*[484] Yes! He (SWT) is indeed enough. I was in tremendous pain due to my separation with you. Once I saw after the tahajjud salat,

> You two brothers have gone to an officer of the sultan with a friend of these companions for a job. The sultan put on that responsibility onto that officer, and said, *Whomever you consider deserving, you may accept him. And whom you accept, you may write down the description of his appearance in a letter, and write on a side,* Let him be given a job. Then from these three people, you two brothers were selected for jobs, and your physical descriptions were written down. However, neither the physical description of that third person was not written down, nor was he given a job. I asked you, *Why has not the physical description of the third person written down*? In answer, you said, *When writing out the physical description, that officer brought his own face near his*

[480] latifa of qalb
[481] latifa of ruh
[482] Q.Baqara.32
[483] Q.Al-Imran.183
[484] Q.Al-Imran.36

> *face, and observed him well, and commented that his face has darkness, or something like that, and did not write it down*

Therefore, let me express my gratefulness to Allah (Hamdu li-'llahi) (SWT). I am confident regarding you two brothers that you have been accepted by Allah. However, I am sad regarding that third person because he has not been accepted by Allah (SWT). Alas! If he were accepted, it would have been superb. Let the end be good ('Aqibatu bi-'l-khayri).

3.26 BMaktub 3.83

To his two sons

Baraka of army camp

Praise be onto Allah, and peace be onto his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*)! Precious sons! Be in peace. Everyone is focusing on our discomfort, and trying to get us released. But they are failing to realize the beauty (husn, jamal) that is there in being displeased (namaradiy), being without choice (biy-ikhtiyariy), and being unwilling (nakamiy). Which bliss is there that vies with the pleasure that one gets when he (SWT) refuses to grant one one's choices, and instead makes one live one's life according to the divine choice?

Because he (SWT) has refused one the things one chooses, against one's choice (biy-ikhtiyar), and instead made one live one's own life according to the divine choice. And the things one chooses, he (SWT) made those subject to the lack of divine choice, and put those[485] out of the circle of divine choice. It is as if he (SWT) has made one like a corpse before someone who is bathing the corpse.

While imprisoned, when I used to look at my unwillingness (nakamiy) and being without choice (biy-ikhtiyariy), I used to feel a surprising sort of inner (batin) pleasure. However, how would the happy ones (arbab-i farahat) empathize with the longing (dhauq) of the ones facing calamity, and how would they feel the beauty of their calamity (jamal-i bala)? Children find sweetness tasty but those who find bitterness tasty, they would not give the value of a single grain of barley to sweetness.

> When the bird eats fire
> How would it find pleasure in grain?
>
> Murgh atash khardeh
> kasiy ladhdhat shanasad daneh ra

Peace onto them who follow guidance (Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda).

3.27 Maktub 3.84

To Hafiz Abdul Ghafur

Zikr

Praise be on he (SWT) ! Peace be onto his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*)! The seekers on this path, what should they do? They should,

[485] chosen things

1. First, they should rectify their creed according to the doctrines of the people of truth (praise be onto Allah for keeping me with it), and these doctrines are indeed correct.

2. Second, they should learn the rules as per the science of jurisprudence (*fiqh*), and practice as that science stipulates.

3. Third, every instant, they should be engaged in the zikr of he (SWT) (*ilahi*).

Here you may note that that zikr must be taken from a shaykh who is perfect in giving others perfection (*shaykh-i kamil-i mukammil*). For perfection may not come from an imperfect man.

Chant zikr all the time, so that after performing the obligatory,[486], and the stressed sunna prayers (*fard, wajib, sunnat-i mu'aqqada*), you do not do any other[487] practice. Even that, you should stop reciting the Quran, and doing supererogatory worships. Chant zikr, be it with ablution or without. Remain absorbed in zikr while standing, sitting or lying. Do not remain without zikr going or coming, eating or sleeping.

Chant zikr and zikr, as long as you live
A pure heart is created via the zikr of the all-merciful

Zikr gu, zikr ta, tora jan-ast
Paki dil, ze zikr-i rahmanan-ast

So perfect (*pardaz*)[488] should be this perpetual (be-dawam) zikr that everything else but the object of that zikr[489] is obliterated from the expanse of your breast (*saht-i sina-i u rakht bar band*). And not even a sign of those remains in the inner realm any longer. So, all that is other than he (SWT) , in the way of disturbing thoughts (*khatrah*), they no longer disturb his heart.

Even if you think about the others purposefully, still it would not be possible because the heart has forgotten everything else but[490], the object of the zikr[491]. Attaining this forgetfulness — that makes the heart forget all that is *ma sewa* — it is the preface to the reaching the intended destination (*muqaddama-i wusul-i matlub*), bringing the good news that it would be reached (wusul). About attaining what is sought, and truly reaching the destination, what can I write? It is beyond the beyond (*wara'-i wara'*)!

How would I reach the beloved?
When there are mountains, caves, and trenches on the path

Kaifa 'l-wusulu ila su'ada wa dunaha
Qulalul jibali wa dunahunna khuyufu

Honorable brother, when you would complete this lesson,[492] you would study the next lesson.

[486] the incumbent
[487] religious
[488] i.e., deep, focused, concentrated
[489] he (SWT)
[490] he (SWT)
[491] forever
[492] by the grace of exalted Allah

Exalted Allah grants favors. Peace onto them who follow guidance (*Wa 'llahu subhanahu 'l-muwaffiqu. Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda*)!

3.28 Maktub 3.85

To his two sons Khwaja Muhammad Sa'id (QS), and Khwaja Muhammad Ma'sum *Sallamahuma 'llahu dar mawa'izi hifzi awqat*)[493]

Proper use of time

The way things are here deserves praising he (SWT) . I am asking Allah (S) for your well-being (salamat), and unwavering standing (istiqamat) onto the will (bimashiyyati) of Allah (S). When I reach Ajmir, it would be possible to be relieved of the severe pain of the road ('aqabat-i shada'id-i rah) and the blazing heat. Allah willing, I would let you know, and call you in. Remain in meditation (jam'iyat) , and aspire (himmat) to receive the goodpleasure of the master (jalla shanuhu). May he save us from reaching retiringness (faraghat), fulfill the portion (hazz) of the nafs, and make the ties (mu'anas)[494] to the family complete. For that would create a lack (futuriy) in the most important work[495]. For if that is not done, nothing would be attained save deprivation and shame (hirman, nadamat).

Consider this felicity and the companionship of these dervishes a spoil of war (mughtanam), and stay immersed in the most important work. Be fore-warned! The new set of knowledge that has been written down, that would be your lessons, one after another. Don't put them down! Instead keep on reading them. Hopefully, the window to its hidden treasure would open up, and the capital stock of felicity (sarma'-i sa'adat) would be attained.

I have received good news on you. I wrote it down in a letter, and sent it to you with Khwaja Muhammad Hashim Kashmi. Hopefully, by his mercy, Hazrat Haqq (S) would accept you, and never desert you. Even then, stay fearful, and anxious (tarsan, larzan). Don't get into fun and folic. Make sure that staying away from my companionship does not yield any bad effect. For this, keep crying to he (SWT) all the time. Keep interacting with the people who have a right to it, as needed. Spend your time by giving good advice to the womenfolk. Do not neglect notifying them of the positive instructions and prohibitions of he (SWT) .

Keep on encouraging everyone in the house towards salat, good deeds, and observing the rules of the sharia. For you would be questioned for your underlings (Maswuluna 'an ra'iyyatikum)[496]. When Haqq (SWT) has awarded you the knowledge, then may he grant you the opportunity to do the practice according to that knowledge and keep you standing firm (istiqamat) on it. Amin.

3.29 Maktub 3.86

To Dervish Habib Khadim
Praise be onto Allah, and peace be onto his

[493] Check pronunciation hifzi
[494] ties that keep one away from pursuing the path
[495] i.e., for the last world
[496] hadith: Bukhari

elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Amount of supernatural acts

Using unneeded (fudul) *mubah*, i.e., neutral things too much, leads to less manifestation of supernatural (khawariq) acts. Especially, if one uses unneeded things excessively, it brings one to the frontier of questionable (mushtabih) things, and from there—may Allah (S) save us from it ('iyadhan bi-'llahi subhanahu)— into the neighborhood of haram things. If that happens, then where are karamats, charismatic acts and where are supernatural acts (khawariq)? On the other hand, the less that mubah things used, and not any more that what is absolutely necessary, the more would the road to the manifestation of supernatural (khawariq) acts open up.

Manifesting supernatural acts is a condition of prophethood, but is not a condition for friendhood. Because manifesting prophethood is incumbent (wajib) for the prophet, but manifesting friendhood is not incumbent on the friend. Instead, it is a condition (shart) of friendhood to keep the one's friendhood hidden.

Because for the sake of inviting, publicizing (izhar) is a must, on the other hand, for attaining nearness, it is wiser to keep hidden because a prophet has to invite the public (da'wat-i khulq). On the other hand, the friend in concerned with getting nearer (qurb) to Haqq (jalla shanuhu). What I understand is that it is necessary to publicize in order to invite, and on the other hand, keeping it hidden is appropriate for the friend.

For a friend, if more karamats come out of him, it does not mean that he is higher than another friend from whom that many karamats do not come out. Instead it may be that a friend with no karamat, he is higher than the ones with many karamats. Shaykh Shihabuddin Suhrawardi has explained it well in his book *'Awarif al-Ma'arif*. Even in the case of the prophets, although karamat is indeed a precondition (shart), still its amount does not not correlate to their greatness. Therefore, when karamat is not even a precondition for the friend, how can its amount signify his rank?

It seems that it was to manifest miracles (zuhur-i khawariq) that the prophets ('alaihi 'l-salawatu wa 'l-taslimat) used to follow

1. a hard practice (mujahadat), and
2. use less mubah things.

Yes! That[497] was both

1. a condition of prophethood, and
2. obligation on the prophets.

However, it was not that[498] that did help them arrive on the nearness to he (SWT) (wusul-i qurb-i ilahi, jalla sultanuhu). For all the prophets are elects (mujtaba), and he (SWT) attracted them to him via the fish-hook of the attraction of love (qullab-i jadhb-i mahabbat). Without any effort, they attained the degrees of nearness to he (SWT) (darajat-i qurb-i ilahi, jalla shanuhu) very fast.

[497] hard practice
[498] hard practice

Inabat is *iradat*[499]. There one does need hard training and struggle (riyadat, mujahadat) — for it is the path of the *murid* or seeker. On the other hand, *ijtiba*, election is the path of the sought ones (murad).

The *murid* goes on the path of suluk by the effort and labor (mushaqqat, mehnat) on their own feet. On the other hand, the *murad* goes dancing playfully and enjoying it (naz, tana"um) without any labor (mehnat). avoiding the path of the *murid*. Without any labor (mihnat), they arrive on the degrees of nearness (darajat-i qurb).

You may know that a hard training and struggle (riyadat, mujahadat) are preconditions on the road of inabat and *iradat*, but on the road of ijtiba, struggle (mujahadat) is not a precondition (shart), although it is still beneficial and helpful (nafi', sudmandtar).

For example, if one is attracted and drawn forcefully (kashan kashan), and along with it, he himself also makes effort (koshesh, mashaqqat) to advance, he reaches the object of seeking faster, and is taken far beyond. But if he does not journey by himself, he would fall far behind. Although sometimes if the bodily effort (koshesh-i tanha)[500] is powerful enough, and so it may work better than the previously-mentioned[501] effort.

As a result, on the road of ijtiba, just as hard work, anxiety, labor (sa'i, taraddud, mashaqqat) are not preconditions for an arrival by itself[502], neither are they preconditions for a perfect arrival (shart-i kamal-i wusul) either, although in some cases, those[503] may be beneficial.[504]

Even the possessors of ijtiba would[505] benefit from hard practices, e.g., limiting the use of mubah things to those which are needed (iqtisar bar daruriyat-i mubah). They benefit even more from other methods, e.g.,[506] in the ever-continuing greater struggle (dawam-i jihad-i akbar), fighting with the nafs, keeping the inner realm clean and pure (taharat va nazafat-i batin) from this-worldly filthiness (talawwuthat-i dunya'iy), etc.

Note that the absolutely needed (daruriyat) mubah things are not classified as things of this world. But that what is excessive (fudul)[507] is indeed in the class of worldly things.

There is another benefit in observing a hard practice, and accepting only a minimum amount of mubah things. And that is that one's calculation and retribution in the last world would be easy (qillat-i muhasaba, mu'akhaza-i akhiriy). And one's degrees in the last world would be raised as its result (sabab-i irtifa'i darajat-i ukhriya). The amount of pain and hard work (mehnat) one would suffer, one would receive many times that amount in happiness (masarrat).

So it is revealed that there are more reasons apart from the above-mentioned reasons for which the prophets did a hard practice (riyadat, mujahadat).

It is clear that although doing a hard

[499] *iradat* is going on the path of he (SWT) - realization by one's own choice without being an elect, contrast it with ijabat

[500] alone

[501] joint

[502] *nafs-i wusul*, i.e., a normal run-of-the-mill *wusul*, arrival that is far from perfect

[503] practices

[504] in making one realize a perfect arrival

[505] still

[506] remaining absorbed

[507] even in that category of mubah

training (riyadat) and using mubah things less are not conditions for arriving on he (SWT) on the road of election (wusul dar rah-i ijtiba), still considering all aspects, they are praiseworthy and good (mahmud, mustahasan) Instead, noting the above-mentioned benefits, they are instead essential and incumbent (daruri, lazim).

O our lord! Send down mercy from you to us, and make our actions well-guided (Rabbana! Atina milladunka rahmatan wa hayy'u lana min amrina rashada). And peace on them who follow guidance (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda*).

3.30 Maktub 3.87

To Mawlana Salih Kulabi
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Exalted ranks of Mujaddid

I am the seeker (*murid*) of Allah (jalla wa 'ala), and I am the sought one (*murad*) of Allah ('azza shanuhu). My initiatic (iradat) silsila reaches (muttasil) Allah SWT without any mediation (biy-tawassut). And my hand is the deputy of the master (na'ib-i munab) that is the hand of Allah (S). I have initiations (iradat) from Muhammad the rasul of Allah (salam) via many different lines (wasa'it), in Naqshbandi via twenty-one intermediaries, in Qadri via twenty-five, and Chishti via twenty-seven. Also, I have a direct initiation from Allah SWT that is without any intermediation (wasatat) at all—it has been described above. Therefore, I am the disciple (murid) of the rasul of Allah (salam), but at the same time also another *pir*, initiatic teacher, and as a result, I follow him in the tablespread (khwan) of this felicity.

Although I am a *tufa'ily*[508], still I am not uninvited here. Although I am his follower (tabi'), still I am not deprived of the status of the principal (isalat).Although I am his ummat[509], still I am a *sharik*, partner of his felicity. But I am not sharik in such a way that I can claim to be his equal, for such a claim is tantamount to unbelief (kufr). Instead sharik as a servant who accompanies his master[510]. That is, I have not come to his tablespread (sufra') without being sought, and I have not put my hands into it without his consent.

Although I am a *wuwaisiy*[511], still my nurturer (murubbi) is present and observing (hadir, nazir). Although Khwaja 'Abdul Baqiy is my pir in the Naqshbandi tariqa, still Allah the ever-abiding (*Allahu 'l-Baqiy*) is the surety (mutakaffil) for my nurture (tarbiyat). By the grace (fadl) of he (SWT) , I have been nurtured, and I have walked the path as an elect (ijtaba). My silsila is the silsila of *Rahmani* as I am the slave of Rahman (*'Abdur Rahman*). My *rabb*, nurturer is Rahman, and my *murubbi*,

[508] a servant who goes to a dinner party with his master who is the invited guest

[509] ummat means member of the Muhammadan religious congregation (ummat-am), plural is umma, comes from the root u-m-m meaning mother, so it figuratively could mean I draw my milk, i.e., spiritual sustenance, from the prophet

[510] as a *tufa'iliy*. Note that *tufa'iliy* is a servant who accompanies his master, who is the invited guest, at a dinner, and gets food, as a result

[511] *wuwaisiy* is someone who draws effusion from a master remotely, i.e., from a different place or time

nurturer is he (SWT) the most perfect all-merciful *Arhamu 'l-Rahman*.

My *tariqa*, i.e., method is *Subhani*, holy tariqa.. I am going on the path of incomparability (tanziya). I do not want anything else but the *dhat*, person of he (SWT) , the holy one (quddus) apart[512] from his names and attributes (ism, sifat).

This[513] *Subhani* is not that what the Bistamis call *Subhani*, for that[514] has no sort of connection (misasiy) with this.[515] Because that[516] has not even crossed the circle of their own nafses, and on the other hand, this[517] *Subhani* is beyond[518] the nafs and the outside (afaq).

Their[519] is similarity, *tashbih* that has worn the clothes of incomparability, *tanzih*. On the other hand, in this[520] incomparability of mine, not even a fleck of the dust of similarity has come in.

Their[521] has come down from the fountainhead of intoxication (chashm-i sukr), and on the other hand, my[522] has come down from the spring of sobriety ('iyn-i sahw).

For my nurture (tarbiyat), the *Arhamu 'l-Rahimin* has made the accessories (asbab) merely the additional dependent things (mu'iddat).[523] The actual doer (fa'il) is nothing but the grace of he (SWT). Due to his perfect grace (kamal-i karam) and self-respect (ghairat), he has not approved that someone else nurtures me, or I look towards someone else. Therefore, I am nurtured by he (SWT) (ilahi) himself, and elected (mujtaba) by his numerous acts of beneficence and grace (fadl, karam).

> No task is hard
> to the compassionate lord
>
> Ba kariman
> karha dushvar nist

All praise be onto he (SWT) who possesses greatness and grace. And may peace and benedictions shower on his pure rasul on this world, and the last world. (Alhamdu li-'llahi dhi 'l-jalali wa 'l-ikrami. Wa 'l-minnati wa 'l-salawatu 'ala rasulihi wa 'l-tahiyatu awwalan wa akhiran).

[512] i.e., disengaged (munazzoh, mubarra)
[513] Mujaddidi
[514] Bistami Subhani
[515] Mujaddidi *Subhani*
[516] Bistami *Subhani*
[517] Mujaddidi
[518] both the circles of
[519] Bistami Subhani
[520] Mujaddidi
[521] Bistami Subhani
[522] Mujaddidi Subhani
[523] Amritsari 27, note 1

Chapter 4

Maktub 3.88—3.100

4.1 Maktub 3.88

To Khwaja Muhammad Sa'id (QS)
Comment: This is the first maktub where the Mujaddid starts his radical shift in ontology—he proposes that wujud is a ta'ayyun, i.e., ta'ayyun 1. Then he develops it further in 3.93, and finishes it off in 3.122. At the same time, he develops his newer theory — he used to propose before that the attributes have no external existence, but at the end, he proposes that they do not. So in both ways, he draws far closer to the Akbarian/Wujudi school, but still with major differences.

Station of intimate friendship (khullat)

When Hazrat Haqq swt

1. ennobled his (SWT) devotee[1] with the felicity of his (SWT) own *khullat*, intimate friendship, which was originally given to Hazrat Ibrahim (AS) as his (AS) unique possession, and
2. raised that devotee's head with walayat-i ibrahimi

then at that time, he (SWT) also

1. made that devotee his (SWT) own close companion and intimate friend (anis, nadim), and
2. brought the nisbat of close companionship and intimate friendship (uns,khullat) between them,[2] as that[3] is mandatory (lawazim) for that station of khullat.[4]

Intimacy and fellowship (uns, ulfat) are intrinsic parts of that nisbat of khullat. And therefore, when that nisbat is realized, then the ugliness and hatred (qub-h, karahat) towards the khalil's (SWT) character traits and qualities (akhlaq, awsaf-i khalil) goes away from his gaze, and no hatred towards the khalil's activities (SWT) any longer remains. Because when any ugliness comes to the sight, hatred and lack of fellowship (f-r-t, biy-uwlfatiy) would come. And then, no

[1] the Mujaddid

[2] i.e., between Haqq swt and the Mujaddid

[3] nisbat

[4] I.e., the Mujaddid was given the nisbat of uns,khullat along with the walayat-i ibrahimi

attraction or compassion would remain between them. And that opposes and negates the station of khullat. Because khullat is straightway fellowship (sarasar uwlfat).

Question:

1. **Khullat** This failure to see any ugliness in the friend's (SWT) activities,[5] it could be merely metaphorical. Because it is said that in that homeland,[6] the nisbat of khullat predominates. And the ugliness in the qualities of the khalil (SWT) gets covered up (mastur).

2. **Haqiqat** On the other hand, on the level of haqiqat, that is not proper.[7] Because there everything is revealed properly. There it is improper not to consider defect as defect, and instead remaining predominated by the nisbat of khullat.

Comment?

Answer: Every bad thing has a good side. Therefore, one may look at its good side, and claim that it is good.[8]

You may learn that although that ugliness does not have unbounded beauty, still its side of beauty is observed (malhuz) and accepted (manzur) by the master. Therefore, necessarily by the ruling *Therefore, verily, the party of Allah would predominate (Fa-inna hizba 'llahi humu 'l-ghalibun)*,[9] that good side, it

1. has predominated over all its bad things, and

2. has colored those[10] in its own color, and

3. has made those beautiful.

They are that group whose sins Allah transforms into good deeds (Fa-ula'ika yubaddilu 'llahu sayyi'atin hasanatin).[11]

Khullat: More May Allah guide you onto the straight path (Arshadaka 'llahu 'llahu ta'ala sawa'a 'l-sirati). You may learn that within khullat, the nisbats of the common ('am) and the elect khass), both are present. Khullat is 'am, while mahabbat is its perfection (fard-i kamil). Because excessiveness of khullat is *mahabbat*, love. In turn, that,[12] brings about restlessness and discomfort (biy-qarariy, biy-aramiy). Khullat is straightway intimacy and fellowship (uns, ulfat) and comfort (uns, ulfat, aram). On the other hand, mahabbat has separated from khullat, and has taken up a different form, and has been transformed into a different type. The quality which has made mahabbat superior to all the types of khullat, it is sorrow and worry. Else, within sheer khullat, it is sheer comfort, sheer peace and sheer happiness. Possibly it is for this reason that Haqq swt gave Hazrat Khalil (AS) the compensation for his deeds

[5] on the station of khullat

[6] of khullat

[7] that one fails to see any ugliness in the friend's (SWT) activities

[8]

All that the nurturer creates even if it is bad
Indeed there is a benefit in it
Face of the Ethiopian is like a dark night
Still his teeth are like pearls

c.f., Aftabi translation

[9] Q.Furqan.7

[10] bad things

[11] Q.Furqan.7

[12] love

both in this world, the place of pain, and in thia world and in the last world. So Haqq swt has said,

> And I gave him his compensation in this world, and in the last world, he is also included among the honest ones (Wa atainahu ajrahu fi 'l-dun'ya, wa innahu fi 'l-akhiratu, la mina 'l-salihina).[13]

Therefore, when mahabbat is the cause of worry, as its result, he who has more mahabbat in him, he would suffer more from pain and worry. For this reason,

1. it has been said,

   > Hazrat the rasul of Allah (SLM) was always sad and worried (h-z-n, fikr).[14]

2. He himself (SLM) said,

   > No other nabi (AS) has suffered as much as I have.[15]

It was like that because he (SLM) possessed the most completely perfect mahabbat in the human race. However, at the same time, he (SLM) was also the mahbub. And consequently, he (SLM) was also attracted and captivated as the lovers are, because he (SLM) possessed mahabbat.[16] It comes in a sacred hadith,

> Take note! The abrar longs for meeting me, while I (Ala! Tala shawqu 'l-abrari ila liqa'i, wa ana ilaihim la'ashaddu shawqan)[17]

[13] Q.'Anqabut.27
[14] hadith
[15] hadith
[16] as the lovers do
[17] sacred hadith

Ardent longing

Question: One longs for that thing which is not attained. In this context, nothing is unattainable for that Hazrat (SWT). So what is *longing*, or *ardent longing (ashadd-i shawq)*?

Answer: The perfect love aspires to eliminate duality, and unify (ittihad) the lover with the beloved. However, when that would not happen, longing would indeed be present there. The aspiration for unification remains in the beloved (mahbub) exclusively.[18] Because in many cases, the lover considers meeting () with the beloved enough. Therefore, the longing that the beloved (SWT) makes is deeper, and it is his habit to remain worried all the time.

Longing for all-powerful

Question: When Hazrat Haqq swt is all-powerful over everything, and he can do whatever he wishes, and nothing is unattainable for him. So how can he have a longing?

Answer: These are not the same thing,

1. To aspire that something comes into being (tamanna-i bud)

2. To desire to attain that thing (iradat-i husul).

Hope and desire Allah's hope (tamanna) does not oppose his desire (iradat). However, in some place, there is hope (tamanna) but no desire to have

[18] but not in the lover

that[19] to be attained (iradat-i husul). And does not want the existence of that[20].

> In love
> Amazing things are there
>
> Dar ‘ishq
> Bu ’l-‘ajbi-ha bashad

In many instances, there is only the pain of separation in passionate love (‘ishq), but no arrival (wasl). Even that, they do not want that arrival and instead, stay away from arriving on to the beloved one (ittisal-i mahbub). This is the madness (diwangiy) of love, instead its beauty (h-n-r). He who has not received its taste, he is unable to perceive it (Man lam tadruk, lam yadruk).

Khullat: Perfections

Now proceeding to the gist of the matter, let me say that the station of khullat is a very high and baraka-filled station.

1. **Khullat** Whatever intimacy, fellowship, tranquility, comfort (uns, ulfat, sukunat, aram) that there is between each other in this world of metaphors (‘alam-i majaz), all that come from the *shadow* of that station of khullat. The love and compassion that is there between father and son, husband and wife, all that come from the said station of khullat.

2. **Pleasure** In the same way, the pleasure that is there in the beautiful and handsome things, all that derives from that station of pleasure.

3. **Love** Love (mahabbat) is something else, and its origin of entification is in some other place.

If khullat and fellowship and affection (uns, ulfat) were not in this world, then no substance would be mixed (murakkab). And molecules and atoms could not be brought together. Even the things that are not contraries, they could not be brought together. Instead, an existent thing would be unable even to commingle with its own prototype. And no cosmos would be created under the Necessary dhat swt. Because love (hubb) has disturbed the chain of creation, and has become the cause of the creation-act. Therefore, if khullat were not there, nothing would attain existence. It comes in a sacred hadith,

> Then I attained the desire to be known,[21] and so I created the cosmos. (Fa-ahbabtu an a‘rafa. Fa-khalaqtu ’l-khulq).[22]

Hubb is the perfect form (fard-i kamil) of khullat—it has been said before. Therefore, if khullat were not there, then nothing would attain existence, and no person would attain peace when he would associate with another person. The existence and order (nizam) of this world depends on khullat. If khullat were not there, like the existence of the world, and its order would be ruined. Therefore, for both the creator and the creation, khullat is the source of creation-act (asl-i iyjad). Because it is that, which has made the created things desirous to attain existence, and then confined it

[19] hope
[20] hope
[21] i.e., love
[22] Hadith.IbnArabi

within the prison of existence. Instead, it is by the felicity of khullat that even nonexistence,

1. it has found comfort via the felicity of khullat in its compartment of solitary retreat (khalwat-khaneh), via its own nonexistence, and

2. having realized the fellowship and friendship (uns, ulfat)of its contrary[23], has become like the mirror of the perfect attributes of that,[24] and

3. has become the intermediary for the created thing's attainment of existence.

Therefore, khullat is fuller of baraka, and more prosperous than everything, And within its baraka, everything, both possessing and lacking existence, are included.

Now that you have learned the fine matters of the station of khullat, and its common baraka. And additionally you have been informed that

> The station of khullat is basically specific for Hazrat Abraham (AS), its walayat is called the walayat-i ibrahimi.

then it is also necessary to learn that recently, via the baraka of that marifat, it has been revealed to this fakir that

> 1. The first ta'ayyun of the Holy dhat swt is existence (wujud), and
> 2. that first ta'ayyun, i.e., ta'ayyun-i wujudi, is the rabb of Hazrat Khalil (AS).

Dua: Our nabi, and his progeny 'ala nabina wa 'ala 'alaihi, wa 'ala jami'i 'l-anbiya'i 'l-salawatu wa 'l-tahiyyatu, wa 'l-barakatu, wa 'l-salamu. This is the reason for which Hazrat Abraham (AS) has become the imam for everyone. *I have made you the imam for everyone (Inni Ja'iluka li-'l-nasi Imama).*[25] Again the best of men (SLM) has been charged with following him (AS). *Forsake false religions, and instead follow the true religion of Abraham (AS) diligently (Attabi' millata ibrahima hanifa).*[26] The prophets (AS) who have been sent after Hazrat Abraham (AS), they all have been charged with following him. Except the above-mentioned ta'ayyun, all the ta'ayyun that are there, all those have been included within this ta'ayyun-i wujudi. Be it the entification into undifferentiated ideas (ta'ayyun-i 'ilmi jumali), or be it the differentiated ideas ('ilm-i tafsili), all thoe are included within it. Maybe it is for this reason that our rasul (SLM) has remembered Hazrat Abraham (AS) as the father, and called all the rest as brother. Instead, there is room to call them the sons even. Because their[27] ta'ayyun is under the ta'ayyun of our prophet (SLM), which is called the entification into undifferentiated ideas (ta'ayyun-i 'ilmi jumali). *As you have given peace to Ibrahim (Kama sallaita 'ala ibrahima)* mentioned in the Quran, its meaning may be that that if one has to arrive onto the dhat

[23] i.e., nonexistence

[24] existence

[25] Q.Baqara.124

[26] Q.Nahl.123

[27] the rest of the prophets except Hazrat Abraham (AS)

swt, it does not take place except the intermediation of ta'ayyun-i wujudi, and the perfections of the walayat-i ibrahimi. Because the first covering in that holy degree is he[28] indeed. And having become like the mirror for the most hidden thing, he has revealed the hidden things of that hidden place. Therefore, there is no alternative but his intermediation. The final prophet (SLM) has been charged with following him (AS), so that by following him[29] (AS), one arrives onto his walayat,[30] and from there, happily journeys to the dhat swt.

Arrival onto dhat Question: From the above-mentioned narration, it is proven that,

1. Even from the fipnal prophet (SLM), Hazrat Ibrahim (AS) is superior. In contrast, the ijma of the Muslims is that Hazrat Muhammad the Mustafa (SLM) is the greatest.

2. tajalli-i dhati, prototypally (bi-'l-asalat) is the lot (nasib) of Hazrat Ibrahim (AS), and all the others have received it by following him (AS).

In contrast, one of the opinions of the honorable sufis is that prototypally, tajalli-i dhati is the lot of Hazrat Muhammad (SLM), while all the other receive it via following him (SLM). Comment?

Answer: Like the tajalli-i dhati, arrival onto the dhat swt happens in two ways,

1. as a glance (nazr), or

2. as stepping by feet (qadam).

I.e.,

1. the glance of the salik arriving onto the dhat swt (nazr wasil ast), or

2. the glance-maker himself arriving (nazir beh nafs-i khod wasil).

1. **Khalil: Arrival by glance** That type, which is arrival by glance (an qism keh wusul-i nazari ast), it is the lot of Hazrat Khalil (AS) prototypally (ba-'l-aslat nasib-i hadrat khalil ast). Due to this reason, ta'ayyun 1, which is his rabb, it is nearer to the dhat swt than all other ta'ayyuns, as it has been described before.[31] Until he reaches that first ta'ayyun, he would be unable to glance onto that what lies beyond (nazr beh ma wara-i an nufudh nakonand).

2. **Mahbub: One arriving oneself** On the other hand, himself arriving, with respect to his own, it is specific to the habib of rabbu 'l-'alamin, the generous prophet (SLM). Because he is the mahbub of rabbi 'l-'alamin. The mahbubs, i.e., beloveds are taken to such a place that where khalils, intimate friends are unable to go. However, they can be taken their by their intermediation.[32] However, they[33] need to be such friends whose sights reach the station of the leader of the beloveds ones, and it should not be that they become

[28] Hazrat Khalil (AS)
[29] Hazrat Khalil
[30] walayat-i muhammadi
[31] where?
[32] i.e., khalils may be taken there by the intermediation of the mahbubs
[33] i.e., those khalils who go high up

incapable[34] and instead get left off on the road. In summary, tajalli-i dhati,

a) in one way, it is the lot of Hazrat Khalil (AS). And the rest (AS) are his (AS) followers (tabi‘), and

b) in another way, it is the lot of Hazrat Muhammad (SLM). And the rest (AS) are his (SLM) followers.

Therefore, on the stations of nearness, the second type of tajalli,[35] it is more powerful and effective. Therefore, that tajalli-i dhati, it is the lot (makhsus) of the rasul slm, and it has attained an elect relationship (takhsis) with him (SLM). And as its result, he (SLM) has attained superiority over Hazrat Khalil (AS) and all the other prophets (AS). Even more, those two masters (AS) have attained the maximum excellence over the other prophets (AS). However, even then, one of them is superior to the other.[36] May salawat, salam and baraka fall onto those two masters, and the rest of the prophets (AS).

Moses Hazrat Moses (AS) is the leader of the lovers (ra’is-i muhibban), and in the same way, Hazrat Muhammad (SLM) is the leader of the beloved ones (ra’is-i mahbuban). Therefore, by the rule of *Man is with him whom he loves (Al-mar’u ma‘a man ahabba)*,[37] the withness that he has experienced with Hazrat dhat (SWT), that has not happened for anyone else. And there, the degree that he (SLM) has received via that love, that has not happened for anyone else. However, it is only partial superiority, but still then, it is face-to-face with complete superiority (fadl-i kulliy). Because a large group of prophets (AS) follow him (AS) on the station.[38]

Despite this, complete superiority, it is the lot of Hazrat Khalil (AS), and Hazrat Habib (SLM), although each of these two, one is the follower of the other in each of these two matters. I.e.,

1. **Arrival via gazing** With respect to arrival via gazing (wusul-i nazariy), Hazrat Khalil (AS) is like the prototype (asl),and Hazrat Habib (SLM) is his (AS) follower (tabi‘), and on the other hand,

2. **Arrival on feet** With respect to arrival on feet (wusul-i qadamiy), Hazrat Habib (SLM) is like the prototype,and Hazrat Khalil (AS) is his (SLM) follower.

So much of the elect superiority of Hazrat Khalil (AS) have been revealed to me that I think that I would write it down separately, *insha’ Allah ta‘ala*.

Unique ummat

You may learn that,

1. **Arriving via other prophets** All those prophets (AS) who have arrived onto Allah swt via the wasila (tawassul) some other prophet (AS), the said

[34] to travel further

[35] i.e., one arriving oneself

[36] i.e., Hazrat Muhammad (SLM) is superior to Hazrat Ibrahim (AS)

[37] hadith

[38] i.e., follow Hazrat Moses (AS) on this station of loverness. I.e., prophets come in two types, 1. lovers, like Hazrat Moses (AS) or 2. beloveds

prophet (AS),[39] he is not the separator (ha'il) between those prophets (AS) and the dhat (SWT). Instead, they receive their own lot from the dhat (SWT).[40] However, they arriving onto the said level, it happens via the following of that said prophet (AS).

2. **Arriving via unique prophet**

   a) **With separator** On the other hand, for those ummats of the prophet (AS) who arrive onto the holy dhat swt via the medium of that prophet AS,[41] that prophet still remains as the separator between those[42] and the holy dhat swt.

   b) **Without separator** However, there is such a man within the ummat,[43] who indeed receives a prototypal part (balasalat) from the holy dhat swt. Even the separator (hilulat), who is the rasul (SLM), is not there, although the quality of following him (SLM) (tab'iyat-i uw), it remains present. Nevertheless, those[44] are few in number, indeed very few.

Difference: Unique ummat and prophets Question: In such a case, what is the difference between

1. that ummat[45] and
2. the rest of the prophets (AS)?[46]

Because for both, although there is no intermediary but still, followership is indeed present.[47]

Answer: He who is the ummat, he is a follower according to the sharia. I.e., until the ummat follows the sharia of the nabi (AS), he fails to arrive.[48] And following the prophets— it means that the pioneering prophet (AS), he himself arrives onto the said degree on the first stage, and for the others, it happens on the second stage, and as an accident (ba 'l-'ard). Because the object of the invitation is the beloved person (mahbub), and all the others are invited by his medium and calling. Yes! They all eat from the same tablespread, and sit in the same gathering. However, commensurate to their differences, they receive the pleasure, and savors the taste. The ummats eat the left-over of the prophets (AS). However, maybe someone from them (AS) may attain distinction by the grace of Haqq swt, and sits along with them (AS) — it has been narrated before as well.

For the Generous One
Nothing is hard

[39] who is the medium

[40] directly, without any intermediary

[41] Hazrat Muhammad (SLM)

[42] ummats

[43] i.e., the Mujaddid (QS) within the Muhammadan ummat

[44] Mujaddid-like special cases of the this category

[45] who is the uniquely supreme ummat, i.e., the Mujaddid (QS)

[46] when they both receive directly from Haqq swt

[47] i.e., for both, there is no intermediary in-between themselves and Haqq swt, both the groups receive directly from Haqq swt, however, that supreme ummat, who is the Mujaddid (QS), he is indeed a follower of Hazrat Muhammad (SLM) while the prophets (AS) do not follow any prophet (AS)

[48] onto the intended destination, which is marifat

Ba kariman
karha dushvar nist

Despite this, the ummat remains an ummat, and the prophet remains a prophet. However much does the ummat raise his head, and progress, it is his felicity that his head reaches the feet of a prophet (AS). Allah swt has said,

> Verily, our kalima has preceded for our slaves the rasuls. Verily they have received assistance, Verily, our party predominates. (Wa laqad sabaqat kalimatuna li-'ibadina li-'ibadina mursalina. Innahum la-humu 'l-munsaruna. Wa inna jundana lahumu 'l-ghalibuna).[49]

Abrahamic millat

Question: Our rasul (SLM) was instructed to follow the *millat* of Hazrat Ibrahim (AS)—what does it mean? And although his sharia was independent (istiqlal) in itself, why was he instructed to follow another?

Answer: Independence (istiqlal) of the sharia does not conflict with following (tab'iyat). It is said that our prophet (SLM) has taken the sharia from the root (),[50] however, in order to accomplish a certain purpose, he (SLM) was instructed to follow the Abrahamic sharia. Because doing that is specific for that person he was instructed to follow, attaining that thing is dependent on following him. E.g., if someone observes some obligatory (fard) act, and moreover he the intention to follow the rasul (SLM), and additionally, he verbally says that our rasul (SLM) has done this obligatory act, and that is why we are observing it — in such a case, it can be hoped that in addition to the merit for observing that act, he would also receive the merit of following the rasul (SLM), separately. Moreover, he would form a close relationship with the rasul (SLM), and he would receive its baraka etc.

Following millat

Question: Following the millat may mean following the millat *completely (tamam)*. If the meaning is complete compliance, then how can it be done when many of the earlier injunctions have been abrogated? On the other hand, if it is partial compliance, then even that is not without any unsureness. Comment?

Answer: The ulama has explained it in detail. Look there, because it is the job of the zahiri ulama. It has no particular relationship with the job of the sufis.

Entification 1: Wujudi

Subhana 'llah. All these marifats that have been coming out of me, they are so unknown and rare that my peers would see me hatefully, and my own people would oppose me, and as the result, earn guilt. Neither do I have any choice in attaining those, nor do I have any right to publicize those. Yes! I have been informed that the first ta'ayyun is ta'ayyun-i wujudi, and it is the origin of entification and nurturer (rabb) of the Khalil (AS). In this millenium, has anyone heard this—that the first entifica-

[49] Q.Saffat.171-3

[50] i.e., from Allah swt directly

tion is the ta'ayyun-i wujudi? And that is the rabb of Hazrat Khalil (AS)? Such a saying was not in vogue among the earlier sufis. Terms like ta'ayyun, tanazzul, these were not in use in those times. In contrast, such terms have come into use among the later sufis, And they have determined that the first ta'ayyun is entification into undifferentiated ideas (ta'ayyun-i 'ilmi jumali). And have determined that that is the rabb of the seal of the prophets (SLM). Now-a-days, if someone opposes that decision, then it should be explored if there is anything in his head. And how can he be censured and blamed. Possibly they imagine that I have given Khalil (AS) superiority over Habib (SLM). And I have made the Habib (SLM) like the part of the Habib (SLM). Because they consider all the entifications included within the first entification, although I have given a clear answer to dispel this doubt. However, I do not know if they consider it enough, or found peace by it. What to do? Because stupidity and partisanship, those have no cure, except that all-powerful Haqq swt, by his power, transforms their hearts, and grants them the ability to listen to the truth, and accept it.

Walayat-i Ibrahimi

The bigness and highness and Hazrat Khalil (AS) is so high! That greatness should be understood in the light of the command, *Follow (Ittiba')* of Allah swt, which he swt has made to his own beloved (SLM). The relationship between the master who is followed versus the follower— it needs to be explored. On the other hand, belovedness (mahbubiyat), which is the part of the seal of the prophets (SLM), it is higher and more predominating () than all the excellences and levels of nearness (fada'il, maratib-i qurb) — it has put him (SLM) in the forefront (peshqadam) of all the rest. Even a hundred thousand degrees of nearness (qurb) may not compare with a single degree of belovedness (mahbubiyat). The lover loves and desires his beloved one more than himself. Therefore, what power do the others have that they desire to be equal to him?

Interrelationship: wujudi versus 'ilm-i jumali

Question: You have written in your own risalas that the rabb of Hazrat Khalil (AS) is the mode of knowledge (shan al-'ilm), which is the same as the rabb of Hazrat Habib (SLM). The only difference is that one[51] is undifferentiated and the other is differentiated.[52] Comment?

Answer: I had that marifat[53] before I arrived onto the haqiqat of this walayat.[54] However, when I arrived onto the haqiqat of this walayat, the truth of the matter was revealed. It is as if the marifat of the earlier ones was related to the shadow of this haqiqat .[55] Allah swt inspires the truth. These marifats reveal that wujud is not identical to the dhat swt, instead the first entification among the entifications of

[51] the supreme one, i.e., the Mujaddid (QS)

[52] I, IAM, guess that Hazrat Habib (SLM) his is differentiated, and on the other hand, Hazrat Khalil (AS), his is undifferentiated

[53] marifat that is the rabb of both the rasul (SLM) and the khalil (AS)

[54] walayat-i ibrahimi

[55] i.e., shadow of the haqiqat-i Ibrahimi (AS), i.e., this marifat is far more exalted than the earlier one

the dhat swt. Those who say that wujud is identical to the dhat, they consider the entified thing to be beyond entification (la-ta'ayyun). And that which is the other than the dhat to be the dhat swt. It is meaningless to quarrel on the word dhat. Because it is said due to the narrowness of speech.

Entification into existence

Question: You[56] have found the first entification to be the entification into existence. On the other hand, all others[57] have found it to be the entification into undifferentiated ideas (ta'ayyun-i 'ilmiy jumali). What is their interrelationship? Is there any entification in-between them or not?

Answer: Entification into existence (wujudi) is above the entification into ideas ('ilmi). Those who say that the degree of la-ta'ayyun and the holy dhat is above the the entification into ideas ('ilmi),

1. they[58] consider[59] that this entification into existence (wujudi) is identical to the dhat, and
2. they have imagined wujud to be the dhat swt.

However,

1. the mode (shan) of life (shanu 'l-hayat) lies in-between both of these entifications, and that is before all the modes.
2. Next lies the mode of knowledge ('ilm) both as undifferentiated and differentiated (jumali, tafsili), which follows the mode of life (hayat).

[56]the Mujaddid (QS), uniquely
[57]Akbarians
[58]I guess the wujudi school
[59]mistakenly

Still then,

1. no locus of manifestation (mazhar) is seen for this middle (miyangiy) entification, and
2. that[60] keeps more relationship with the holy dhat swt than all others, and
3. personal unneedyness (istighna-i dhati) is present in him excessively

Only this is understood that effusion, baraka, falls onto the spiritual people (ruhaniyan) excessively. *Wa 'llahu subhanahu a'lamu bi-haqiqati 'l-hal. Subhanaka la-'ilma-lana illa ma 'allamtana. innaka anta 'l-'alimu 'l-hakim.*[61]

Warning

It has been said before that

1. *To arrive as gazing (wusul-i nazrariya)*, truly, it is lot (nasib) of Hazrat Khalil (AS)
2. while on the other hand, *to arrive as the footstep (wusul-i qadami)*, truly, it is the lot of Hazrat Habib (SLM).

It does not mean that there is room in there[62] for

1. *witnessing and witnessed things (shuhud, mushahadah).* Or
2. for setting the feet upon.

[60]mode of life (shanu 'l-hayat)
[61]Q.Baqarq.32
[62]in the realm of Haqq swt

Because actually, there is no room there, even for the amount of the head of a hair. So what can be said about one footstep? Instead, there is an arrival, which takes place in an unqualified manner (maj-hul al-kayfiyat). It is only this much that if it is observed in the imaginal form (surat-i mithali).[63]

1. if that[64] is like arrival via gazing (nazr mar tasm gasht),[65] then that[66] would be said to be *arrival via gazing (wusul-i nazariy)*, and

2. on the other hand, if that[67] is like *arrival via stepping on the feet (qadam)*, then that[68] would be said to be *arrival via stepping on the feet (wusul-i qadamiy)*.

Else witnessing and stepping on the feet, both are too bewildered and tired to arrive onto that holy dhat swt. *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda*.[69]

4.2 Maktub 3.89

To Qazi Isma'il Faridabadi

[63] i.e., observed as an image
[64] image
[65] check it later with Amritsari etc,
[66] image
[67] image
[68] arrival
[69] Q.TaHa.47

Tawhid-i wujudi and Ruzbihan Baqli

Shaykh Wali Ruzbihan Baqli (QS) wrote on the errors of the sufis,[70]

> Second mistake:
>
> 1. They say *All is he (hameh Uw'st)*, and
> 2. they consider all these mutually different newly-arrived things (juz'iyat-i mutafarraqah) as newly-arrived things from one dhat (hadith-i yek dhat) swt, and
> 3. they say to one another as mysteries (rumuz), *We are He, i.e., Allah*
>
> Therefore, those infidels have a hundred thousand gods. On the other hand, Haqq swt the nurturer of the cosmos, he is absolved (munazzoh) from all these newly-arrived analyzed things (tafarraqa-i muhdathat).[71] And he swt is one (wahid). There is no path there to become a part (juz'). Incarnation (hulul) is negated there. He never transforms (mutalawwun). This saying[72] makes them infidels. They know neither themselves, nor Divinity. If one of them were Haqq, how would he attain fana? One community has made

[70] i.e., a certain group of tawhidi sufis
[71] e.g., unification and separation
[72] of tawhidi nonsense

> a mistake on the spirit (ruh),[73] while this[74] has made mistakes on the body (jism). May Allah destroy them (Qatalahumu 'llahu subhanahu)!

It may be noted the expression *All is He (hameh uw'st)* — it was not used by the earlier sufis. However, on the other hand, sayings such as *Ana 'l-haqq, Sub-haniy, laysa fi 'l-jubbati illa 'llah* — these sayings were well-used. They essentially mean the same thing.

> When his head went under the water
> Why worry if it was one, or a hundred fathoms?
>
> Ab az ser cho gozashteh ast
> Cheh yek nizeh, cheh sad

Tawhid is well-used by the later sufis, they say *hameh uw'st* in an unrestrained manner, and they insist (israr) on that saying. However, a few among them have hesitated on that *hameh uw'st* or similar sayings. Instead, they do not support it publicly. They saying such thing, what I have understood as the meaning of *hameh uw'st* is this,

> All these are mutually different particulars that are newly-arrived (juz'iyat-i mutafarraq-i hadith) — they are the manifestation of one person (zuhur-i yek dhat) swt. E.g., if the form of a man named Zaid is reflected onto different mirrors, and manifested in those loci, then those are called *hameh uwst*. I.e., those forms, which are reflected onto multiple mirrors, those are the manifestation of one single man Zayd. In this context, where is being a part (juz'iyat), unification (ittihad), incarnation (hulul) or being colored (talawwun)? Although these forms remain, still Zaid remains sheerly in his own original state (sarafat-i halat-i asliy-i khod). These forms have neither increased, nor decreased, nor lessened any of him. Where the dhat of the person named Zaid remains present, there neither a name nor a sign of all these forms remain. If there were, some sort of relationship such as being a part, unification, incarnation or penetration (juz'iyat, ittihad, hulul, sarayan) would be found. Therefore, the meaning of the saying,
>
> > So the way he was, he remains the same (Fala jarama yakunu alana kama kana).
>
> it should be sought here. Because onto the degree on which Haqq swt remains, in the same way that the cosmos had no room there before attaining manifestation (zuhur), it[75] has no room there even after attaining that

[73] by thinking that the ruhs are eternal. The Mujaddid said that Ibn Arabi said it

[74] group of tawhidis

[75] cosmos

manifestation. Therefore, the saying,

> The way he was, he remains the same (Fala jarama yakunu alana kama kana)

comes true.

Interpreting *Ana 'l-haqq*

It is a surprising matter that among the earlier sufi masters, regarding these tawhidi sayings,

1. Some interpret these as incarnationism (hulul), and unification (ittihad), and as the result, rule those who say such things as infidels, and on the other hand,

2. some others interpret it, and justify the reason behind saying so in such a way that that does not relate at all with the purpose of its speaker.

The author of *'Awarif*[76] has said,[77]

> The saying *Ana 'l-haqq* of Mansur (QS), and *Sub-haniy* of Bayazid (QS), they are only quotations (hikayat), i.e., coming from Haqq swt.[78] If it were not so, and if it had even a taint of sarayan or ittihad, then we would deny the speakers of these sayings, in the same way that we deny the Christians, since they believe in incarnationism and unification (sarayan, ittihad).

Correct interpretation 1

From the above-mentioned analyses and narrations, it is clearly understood that in these baseless sayings, there is no sarayan or ittihad. If that is the purpose, it happens with respect to unveiling, instead of truly. However, this matter of tawhid was not common among the earlier sufis. Among them, those who were predominated by the pressure of the state, tawhidi sayings might have come out of them. However, since they were predominated by intoxication, they failed to arrive on their mystery, and return this saying from the hint of an apparent (zahir) sarayan, and ittihad.

Ibn Arabi When the time of the great shaykh Ibn Arabi (shaykh-i buzurgvar) (QS) came, then by his own perfect marifat, he explained (sh-r-h) this fine matter in detail, and like grammar, made chapters and subchapters in it. Still one group has failed to understand his ideas, and so have blamed and spoken ill of him (QS). However, in most of the places in this matter, the word of the Shaykh have come true while those who blame him are false. A detailed explanation of this matter would make one realize the vastness of the shaykh's knowledge and learning. It is not that he is denied or blamed.

No to hulul or ittihad The more this discussion does go on, with the addition of the ideas of the later ones, the clearer and more manifest does this science becomes,

[76] Shaykh Shihabuddin Suhrawardy (QS)

[77] speaking the truth, and correcting those misinterpreters

[78] and those sufi shaykhs were saying those in the state of intoxication

and does get relief and come out of the suspicion of hulul and ittihad. The matter of Arabic grammar, the way it has become clear and purified with the addition of these days, it was certainly not that clear, and easy-to-understand in the time of Sibaways or Akhfash. Because by the addition of all different opinions, a job is perfected. On the matter of the creation of the Quran , Hazrat Imam-i 'Azam and Hazrat Abu Yusuf discussed and argued, and denied each other. After six months, it was resolved, and decided that if anyone claims that Quran is created, he would be declared an infidel. Since this matter was not that clear at that time, argument took place for so long. However, now-a-days, it has become so clear due to discussions that I can say that the matter of argument, if it is the word and sounds of the Quran, which points towards the personal speech, then it is indeed a newly-arrived thing and a created thing. On the other hand, if it is neither a thing that points towards the meaning, nor the meaning itself, then it is ancient (qadim) and not a created thing (ghayr-i makhluq). Via the baraka of adding many different opinions, it has become so clear.

Hameh uw'st: Second meaning

Let us proceed to the gist of the matter and say that this saying *hameh uw'st* has another meaning, which is away from hulul and ittihad. That is this,

> Everything is *nist*, nothing, and instead, only Allah swt is existent.

It is not that all other things, they also *are (hastand)*, and they are unified (muttahid) with Haqq swt. Even an idiot can never claim that, and so how can a wali of Allah can say that? Due to the predomination of love, when everyone save the beloved one goes away from the sight of the master, and he is unable to see anything save the beloved, it is then that they cry out *hameh uwst*. I.e., all these that are being estimated to be fixed and existent (thabit, mawjud), all these are imagined and illusory (mutakhayyal, mutawahham). It is only he swt who has true existence. Even when one interprets it this way, no taint of being a particular (juz'iyat) or ittihad, or suspicion of hulul or being colored (talawwun) remains. Despite this, this fakir does not like such sayings. Although such a saying is pure from the above-mentioned interpretation, still it is not appropriate for his (SWT) holy degree. What do they have that they can be his swt locus of manifestation.

> Onto which mirror
> would he reveal his beauty?
>
> Dar kodam a'inah
> Dar-ayad uw

Predicating those to dhat swt What power do these things have that they can be predicated to his dhat swt, as his manifestation? If those are the loci of manifestation, then[79] those are the loci of manifestation for one of the shadows. it is only Khodawand[80] (SWT) who knows how many hundred thousands of shadows are present within the dhat swt. You may have heard the saying,

[79] it is not even that, instead
[80] Allah

> Verily for Allah swt, there are seventy thousand veils of light and darkness (Inna li-'llahi sab'iyna-alfa hijabin min nurin wa zulmatin).[81]

Therefore, fearlessly predicating the locus of manifestation of one of the shadows of perfection swt, to the holy dhat swt, i.e., to call it Allah swt, it is a most insulting saying, and shows an astonishing temerity indeed. However, when it is due to the predomination of intoxication, it is not blameworthy.

Answer 2: Other than Allah

According to the second interpretation,

1. What one observes oneself, to consider it identical to Allah swt, and according to that[82] to predicate that[83] to Allah swt, it is most insulting, instead it contradicts the haqiqat of the matter. Because that observed thing, it is only a shadow of the shadows of perfection swt, and he, the holy dhat swt, he is beyond it, even more beyond, and even more beyond.

2. Moreover, whatever is observed deserves to be negated. Therefore, that is not Allah. Hazrat Khwaja Naqshband (QS), has said,

   > Whatever that is observed, heard, or comes into cognition, all that is other than Haqq swt — it should be negated by the reality of the kalima *la* (Har chand dideh shad, wa shanideh shad, danisteh shad, hameh ghayr-i haqq ast swt. Beh haqiqat-i kalima-i la, nafi-i an bayad kard).

Hameh uw-st: Mujaddid's opinion

On this matter,[84] what this lowly thing[85] likes, and what is appropriate for the court of Haqq swt, and his holiness, it is *all is from him (hameh az uw'st.* This[86] is different from the interpretation of the zahiri ulama, who say,

> Both
>
> 1. coming into being (sudur), and
> 2. creation-act (khalq)
>
> — all those are from him swt — hameh az uw-st).

Now this interpretation[87] is also true in itself, however, here there is another meaning, towards which the zahiri ulama have not found any path, but instead, the sufis have found it—it is the relationship between the prototype versus the shadow.

What it means is this,

1. Although the creation has contingent existence, still that[88] comes from the existence of the Necessary swt — so

[81] sufi saying
[82] act of observation
[83] observed thing
[84] of *hameh uw-st*
[85] i.e., the Mujaddid (QS)
[86] opinion of the Mujaddid
[87] of the zahiri ulama
[88] existence of the creation

that is like a ray (parto) from his swt existence.

2. In this same way, the life (hayat) of the creation originates from his swt attribute of life, and it is like a ray from that holy attribute.[89] The attributes of life (hayat), knowledge ('ilm), power (qudrat), desire (irada) should be estimated along the same line.

Therefore, according to the sufis,

1. the cosmos proceeds (sadir) from Allah, and is the shadow of his swt attributes of perfection, and comes from those attributes of perfection.

2. It is like the existence that Haqq swt has given the creation, that is not something, which is independent by itself, so that it would subsist/remain independently, and would attain independence. Instead, its existence is only a ray from the shadow of the Necessary existence swt.

3. In this same way, life, knowledge, etc., which have been given to the creation, those are not such things that they have received subsistence () from Haqq swt independently (istiqlal). Instead, despite they coming into being, and having been created by Allah swt, still they are the shadows of his swt perfections, and is like their forms () and examples ().[90]

This relationship of the prototype and the shadow, which the sufis have received, that has brought the sufis to the most high place ('Illin), and having been put through fana and baqa, have given then elect nearness (). When the zahiri ulama have failed to receive this sight, then they have not received fana and baqa, or have not been able to unite () with the elect walayat.

1. Fana When the sufis , they

1. have found their[91] own perfections as the shadow of the perfections of that holy Necessary dhat swt, and

2. have believed that their own existence and its corollaries () are the shadows () of those attributes swt,

then

1. they do not recognize themselves as nothing but the amanat-holder of those attributes, and

2. they do not find themselves to be anything but like their mirror.[92]

Fana: Sufi returns amanat

1. Then, according to the Quranic injunction, *Return the object kept on trust (amanat) to its owner ()*,[93] he[94] returns this amanat to its owner, i.e., he happily returns all these perfections to those to their[95] own prototype[96] completely.

[89] of life swt

[90] The Mujaddid (QS) is still in zilliyat, although soon he receives new revelation and changes

[91] i.e., man's

[92] onto which the attributes swt are reflected

[93] Q

[94] man

[95] the attributes's

[96] i.e., dhat swt

2. It is then that he recognizes himself to be existenceless and dead-like (). I.e., his existence and attribute of life go away to their own prototype,[97] and as its result, he becomes empty and like a dead man (). It is then that he attains fana. It is like what Mawlana Rumi composed,

   From beginning you have known him
   Pointed towards him at that time
   Whose shadow have you found?
   In life and death you would find salvation

   Chun bedanastiy to uw ra az nakhast
   Suiy an hazrat nasab kardiy dorost
   Va ankeh danastiy keh zill-i kistiy
   Farighiy! Gar mardiy va gar zistity

2. Baqa After this fana, if he swt grants the him[98] baqa, he swt

1. again grants him[99] existence and the perfect attributes associated to that,[100] and

2. resurrects him by a second birth.

   He who has failed to obtain a second birth, he would never be able to enter the celestial realm (Lan yalija malakuta 'l-samawati man lam yulad marrataini).[101]

   Luckily for those who revel in luxury
   they would get luxury
   As for the passionate lovers among the poor ones
   whatever they gulp down

   Hani'an li-arbabi 'l-na'imi
   na'imuha
   Wa li-'l-'ashiqi 'l-miskini
   ma yatajarra'u

O Khoda! Due to lack of fluency in the language, I have used terms that are not mentioned in the sharia, e.g., shadow etc. And I have said that the existence of the creation is the shadow of the Necessary Existence swt, and the attributes of the creation are the shadows of his swt perfect attributes.[102] And due to using these terms, I am very worried and fearful. However, when the walis of Allah have preceded me in using such terms, then I hold the hope of being forgiven. O our nurturer! Do not take on us if we forget or fail (Rabbana! La tu'akhizna in nasina wa akhta'na).[103]

Hameh uwst

You may learn that the above-mentioned clarification reveal that those sufis who say

[97] i.e., dhat swt
[98] salik
[99] salik who has attained fana
[100] existence
[101] Saying by Hz Abubakr (RAD)
[102] This is zilliyat, which the Mujaddid proposed so far. However, now he is experiencing doubts about the Necessary (swt) having shadows. And soon he receives newer revelations, and drastically changes his views, and declares that the Necessary is so subtle that he swt may not have a shadow
[103] Q.Baqara.286

hameh uwst,

> They do not consider the world unified (muttahid) with Haqq swt, and neither do they establish incarnationism (hulul) or penetrationism (sarayan). And the purpose that they say, it is this,
>
> > As manifestation and shadow (zuhur, zilliyat), not as existence and realization (wujud, tahaqquq), although their saying points towards unification of existence (ittihadiy-i wujudiy).

1. However, it is never that.[104] This cannot be their intention. Such cannot be their desire because that[105] is only infidelity and error.

2. Instead, when one of them is pointed at the other as unveiling, not as existence, then *hameh uwst* means *hameh az uwst*. I.e, *all is he* means *all is from him*. Because the shadow of a thing originates from that thing.

3. Therefore, subdued by the pressure of the state (hal), however much they yell, *hameh uwst*, truly, they mean *hameh az uwst*. Therefore, what they say may not be blamed, and they may not be called deviants (tadlil) or infidels (takfir).

You may learn,

1. The shadow of a thing refers to that thing manifesting on the second, or the third, or the fourth level.

2. It is in the same way that when the shadow of a person named Zaid is reflected onto a mirror, it is called the shadow (zill) when on the first level, whereas on the second level, it is called manifestation (zuhur).

3. However, as existence, Zaid remains in his own prototypal degree (martaba'-i wujud-i asliy-i khod) – it is only that he has manifested himself as a shadow onto the mirror. It is not that there has been a change or substitution (talawwun, taghayyur) in his attributes. It has been said before as well.

O our nurturer! Fill us up with light, and forgive us, indeed you are all-powerful over everything (Rabbana atmimlana nurana wagfirlana, innaka 'ala kulli shayin qadir). *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*

4.3 Maktub 3.90

To Hashim Kashmi

Seeing Allah in this world

Question:

1. **Seen** Some of the truth-realizers (muhaqqiq) from the sufis, they have established vision and witnessing of Divinity swt (ru'iyat, mushahadat) in this world, via the eye of the heart.

[104] i.e., their intention is never ittihad
[105] ittihad

E.g., the shaykh of the arifs,[106] (QS) has written in his book *'Awarif*,

> The locus of the witnessing and vision of Divinity is the eye (Mawdi'u 'l-mushahadati 'l-basaru — al-qalbi).

2. **Not seen** On the other hand, Shaykh Abu Is-haq Kalabadiy (QS), who is an early one of this most high tribe, and among its prominent figures, he wrote in his book *Ta'arruf*,

> Everyone is unanimous in that that he swt would not be seen in this world, neither via sight nor via heart, instead only via yaqin (Wa ajma'u 'ala annahu swt la yura fi 'l-dunya bi 'l-absari wa la bi 'l-qulubi illa min jihati 'l-iyqani).

So how to rationalize these two contradicting narrations? What is your own opinion? And despite such differences of opinions, how can it be said to be an ijma?

Answer: *Arshadaka 'llahu ta'ala.* You may know that in this matter, I agree with the saying of the author of the *Ta'arruf* (QS). I know that the heart has nothing to attain in this birth from that Hazrat (swt), neither vision nor witnessing (ru'iyat, mushahadah), except yaqin, When the heart is unable to see him swt, then how can the faculty of sight (absar) do that? Because on this matter,[107] in this birth, that[108] is without a job, and incapacitated (biykar, mu'attal).

In summary, whatever meaning of yaqin that the heart attains, that[109] appears in the world of images in as a visible thing (dar 'alam-i mithal beh surat-i ru'iyat). Because in the world of images, every meaning (ma'na) appears in a visible form (va muwafiq beh, beh surat-i mar'iy). When in the 'alam-i mithal, every meaning has a form appropriate to the 'alam-i shahadat, and perfection in yaqin lies in vision, then that yaqin also appears as a vision (dar ru'iyat). And when that yaqin also appears[110] in the form of a witnessed thing.

When in the witnessed world[111] yaqin is attained via witnessing, that[112] appears in the world of images in the form of a mirror. On the other hand, when yaqins appear in the form of a vision (surat-i ru'iyat zahir shud), then the related faithful thing of that[113] appears there (anja zahir gardad) in the form of an observed thing (surat-i mar'iy).

When

1. the salik observes that[114] onto the mirror of the 'alam-i mithal, and

2. he remains heedless of of the intermediation of the mirror,[115]

then

[106] Shihabuddin Suhrawardy

[107] of seeing Haqq swt

[108] faculty of sight

[109] meaning

[110] in the world of images

[111] in the external world, c.f., Aftabi

[112] yaqin

[113] i.e., Haqq swt

[114] ????

[115] i.e., the knowledge that the mirror is there

1. he recognizes that form as the real thing (surat ra haqiqat), and

2. he imagines that he has attained the haqiqat of the witnessing and the witnessed (mar'iy) thing has been manifested.

He is not aware that actually that[116] is the witnessing of the *form of his yaqin (surat-i iyqan)*.[117] This a place of error, and the place of suspicion of the form being like the real thing.

When that witnessing predominates, and moves from the batin to the zahir, then that[118] casts the salik into the suspicion that as if via the external eyes, it is his swt vision that has been attained, and the sought thing has come from the ears to the lap. They do not know that that even when within the prototype,[119] it was the product of imagination and suspicion, then the eye of this world, which is like its branch, what power does it have Therefore, from where would that[120] attain witnessing?

1. **Witnessing: Batin** A large number of sufis have imagined that witnessing can be made by the batin, and they have ruled that that[121] does happen.

2. **Witnessing: Eyes** It is only a few imperfect men from the sufi tribe may imagine that witnessing to be ny the eyes. Because that is against the ijma of the Sunni congregation. May Allah grant success to the care made by its ulama ().

[116] witnessed thing

[117] which is reflected onto the mirror of the 'alam-i mithal, c.f. Aftabi

[118] witnessing

[119] i.e., within the insight and the conscience

[120] eye of this world

[121] witnessing by the batin

Form of Divinity

Question: When the object of faith ()[122] has a form (surat) in the world of images, it necessitates that Haqq swt has a form there. Comment?

Answer: The ulama has permitted that although Haqq swt has no analogy, still he does have images (mithl nist, mithal hast). And it is also permitted that he swt appears in the world of images in some image. E.g., the author of the *Fusus* has decided that the vision in the last world, it would be

> in the form of all the imaginal latifas taken together (surat-i jam'iya-i latifa-i mithaliya).

And the verification of this answer is this,

1. The form of that object in the world of images is not the form of Haqq swt. Instead it is the unveiled form of the possessor of yaqin (surat-i makshuf-i sahib-i iyqan). And it is expressed as the yaqin of him,[123] on he swt (iyqan-i uw, beh uw ta'alluq gerefteh ast).[124] And

2. that unveiled thing, it is some of the related unveiled thing of the holy dhat swt only, instead of the dhat swt itself

[122] Divinity swt

[123] possessor of yaqin

[124] i.e., it is the form of his yaqin

3. For this reason, when the salik some interacts with the dhat swt, then this type of suspicion does not arise. And even the idea of witnessing or being witnessed do not arise. Because in the world of images (‘alam-i mithal), the holy dhat swt has no form, which is manifested in the form of the observed thing. And his yaqin is revealed in the form of a witnessing
4. Or it can also be said that in the world of images, the meanings have forms. There the dhat has no form and the whole cosmos is the locus of manifestation of the names and the attributes of Divinity swt. And on the other hand, it is devoid of dhat, which has been describes in detail in various places.
5. Then it is totally meaning. Therefore, those have forms in the world of images.
6. Among the necessary perfections, there where is attributes (sifat) and modes (shan), which stands with the holy dhat swt, and included with the meanings, although those have forms in the world of images, even if imperfect, still then there is room for it.
7. On the other hand, for the holy dhat swt, there can be no form in any degree. Because if it has any form, that mandates that it is limited and encompassed. therefore, it[125] is improper in any situation
8. Since all the degrees are the creation of Haqq swt, what power do they have that they make their creator limited and encompassed?
9. Those who have permitted giving the example of the dhat swt, they have permitted it as related matter to be considered, i.e., as far-away shadow, not identical to the dhat swt itself
10. However, giving an example of the related matter to be considered, it is hard and improper for this fakir. However, it is for a far-away shadow, it may be permitted

‘Alam-i mithal has forms

The above clarifications clarify that in the world of images (‘alam-i mithal) lie the forms. meanings and attributes (suwar, ma‘ani, sifat), but not the holy dhat swt. Therefore, what the author of the *Fusus* has narrated there, that Haqq swt would be witnessed in the last world in the imaginal form, that is not the witnessing of Haqq swt, not even the witnessing of his *form*. Because he swt has no form with which a relationship of witnessing may be established. In the ‘alam-i mithal, if there is any form,

[125] having a form

then it is the form of one shadow from the far-out shadows. Therefore, how would his witnessing would be the witnessing of Haqq swt?

Shaykh Ibn Arabi (QS)! No way is he any less than the Mutazila and the philosophers. He has established the witnessing of Haqq swt in such a way that it is necessary to deny it. And that[126] need to be denied even more strongly than direct negation. Because a common saying says that *To reveal via allusions is stronger than revealing in the open.* The only difference is that that what the philosphers consider to be the pioneering and followed things, they consider those to be shackled feet. And the thing that the shaykh follows, is his unveiling, which is farther than the truth. It seems that the imperfect proofs of the opposing party, they have entered the brain of the shaykh, and has turned his unveiling away from the true path, and took him to the path they go on. However, since the shaykh followed the mainstream Sunnis, he found it enough to prove it externally, and he has imagined that to be the witnessing. O our lord! Do not take account of our errors and mistakes (Rabbana! la tu'akhizna in nasina aw akhta'na).[127] The resolution and detailed narration of this fine matter, which has been narrated in many places in the book *'Awarif*, that is also written down. That what you have asked on the ijma, it may mean that maybe until then no acceptable contrary opinion was revealed. Or he took it to mean the ijma of the sufi shaykhs of that era. *Allah knows the reality of the matter (Wa 'llahu subhanahu a'lamu bi-haqiqati 'l-hali).*

4.4 BMaktub 3.91

To Mawlana Tahir Badakhshi
Aftaer praise, salawat and invitation to the increase (tabligh), I have received the blissful letter that you sent via Shaykh Sazawal, *Alhamduli 'llah!* You are hale and hearty! Now you have asked a few questions, and so I am answering those with whatever that came to my mind. So pay attention!

Question 1: Whats the difference between marifat and true (haqiqi) iman?

Answer: Marifat is one thing while iman is another thing. Marifat means *becoming acquainted (shanakhtan)*, while iman means *becoming attracted (garidan).* It may be that one would become acquainted, but still there would be no attraction. In the case of our prophet (SLM), even the people of the book knew his identity (ma'rifat), and recognized (shanakhtan) him (SLM).[128] As Allah said,

> They know him as they know their children (Ya'rifunahu kama ya'rifuna abna'ahum.)[129]

However, due to their jealousy, they were not attracted, and as its result, they failed to realize iman. Like iman, marifat has also two parts. I.e., form (surat) of marifat, which is like the form of iman, and the true (haqiqi) marifat, which is like the reality (haqiqat) of iman. Due to the perfection of his grace and mercy, what he swt has legislated in the sharia to be sufficient for salvation, it is the formal (surat) iman. And that

[126] Akbarian indirect witnessing
[127] Q.Baqara.286
[128] recognized that he was indeed a prophet
[129] Q.Baqara.146

is the attraction of heart despite disobedience and denial by the nafs. The formal marifat depends on that latifa.[130] So even if one's nafs-i ammara remains ignorant, and fails to realize marifat.[131] Haqiqi marifat means that the congential ignorance of that nafs-i ammara gets removed, and it realizes haqiqi iman. And after the realization of the haqiqi iman and marifat, it getting attracted[132] and its natural evil instincts () becoming peaceful (mutma'in).

Question: Sharia gives value to the belief in the heart for realizing iman. Does this attraction refers to that belief? Or does it refer to some other thing? If it does, then three things become primary in the iman,

1. Pronouncing by the tongue
2. belief
3. attraction.

However, that opposes the decision of the ulama. Also, some among them, they have included practice within iman, then it would be the fourth part.

Answer: Being attracted— it itself is belief. Because belief means a ruling (hukm), which means being obedient. And that is called attraction.

Question: When the people of the book knew our rasul (SLM) as the prophet, then indeed they recognized him (SLM) as the prophet. Therefore, they possessed attraction and allegience (). Because recognizing him as the nabi is attraction in itself. If so, why does not iman come it their lot? Or why does not they find relief from infidelity?

Answer:

Point 1: They knew him (SLM) as the prophet indeed, however, due to factionalism and jealousy, their hearts lacked the attraction, which would have made them recognize him (SLM) as the nabi. They did knew him (SLM) as a prophet, and thought him (SLM) as the prophet, but they lacked the allegience via which they would attain the belief () which would bring them to iman, and take them out of infidelity. Listen to this fine distinction, and feel by your own feeling. Even though they possessed jealousy, they could say, *The rasul of Allah (SLM) has done it.* On the other hand, until attraction would be created, they would be unable to say, *Indeed, he is the nabi of Allah.* Because the first sentence makes one think of him as the prophet and identify him publicly, while in the second sentence, there is true knowledge and faith, which comes from attraction. Moreover, unless one has allegiance, how would there be faith ()?

Point 2: Purpose of the first sentence is not to establish prophethood. It is only to establish what he did. On the other hand, purpose of the second sentence is to establish his prophethood, where there is no room for jealousy or ill-feeling. Else how can there be allegiance?

If, without allegiance and belief/faith, one receives instruction as a prophet, that itself is included within imagination, and a formal belief.[133] Until allegiance is created, haqiqi belief and faith would not be created. This matter is a primary matter in the sci-

[130] heart, c.f., Aftabi

[131] still one would attain marifat if one's heart is enlightened

[132] to Allah swt

[133] not true belief, c.f., Aftabi

ence of kalam, and a subtle point. Even the greatest of the ulama have been unable to resolve it.

1. **A** Some among them, due to their incompetence, have called it the third pillar within iman, and have said that this attraction is additional to belief ().

2. **B** Another group has said that a belief is identical to attraction.

However, they have not able to resolve it properly, instead have said in a summary manner. *Al-hamdu li-'llahi 'llazi hadana li-hadha wa ma kunna li-nahtadiya law la an hadana 'llahu laqad ja'at rusulu rabbuna bi-'l-haqq.*[134] Listen! Listen! Predication as additional and predication as attributive (murakkab-i idafi, murakkab-i tawsifi), e.g., *The nabi of Allah* and *This nabi*, although they are

1. included within this instruction, *Indeed he is a nabi*, and

2. to identify him as a prophet,

however, attaining the belief , *Indeed, he is a prophet*, it depends on attraction. by which iman is established. E.g.,

1. The slave of Zaid has done this deed, and

2. An honest man has given such instruction

1. both of these sentences takes place and becomes true without attraction, and

2. in both of these, there is proof of being identified as a slave or a honest man.

[134]Q.Al-A'raf.43

However, there is no attraction in them, so that one attains faith in slavehood or a honest personality.

Heart nafs: Faylasuf misinterprete

Question: You have said that

1. after attraction by the heart, attraction by the nafs takes place, and

2. determined () that attraction by the nafs is the haqiqi iman.

On the other hand, for common belief (), while the philosophers have counted the attraction of the nafs indeed, they have made no discussion on the matter of the attraction of the heart. Comment?

Answer:

A. Faylasuf misinterprete

Philosophers have sometimes interpreted the nafs sometimes as the qalb or heart, and some other times, as the nafs. In summary, the proper subject for the fine research and discussion of the philosophers are other matters, and most of that research is worthless. They are the sufis who who make discussions on these subtle things — they get qualified by the qualities of each latifa, and they make sayr and suluk in each latifa, and then cross them, and then make ascent. They separate the nafs from the heart, and the ruh from the sirr, and and the khafi from the akhfa. I do not know if the philosophers anythong on these latifas except their names. They think that the nafs-i ammara is a big thing, and consider that to be a prototype (). They have not

even pronounced the names of the qalb and the ruh, and have not given any hint () on sirr, khafi and akhfa. Indeed Allah has an angel who takes every one to one's appropriate environment.

B. Nafs' attraction to rules of sharia

Second, I would say that the philosphers looked at the common () matters, and have described the attraction () of the nafs, which they can understand easily. However, our topic of discussion is believing in the rules of the sharia, which the nafs naturally denies.Let alone being attracted, instead it denies such vehemently that it ties the deniers via a string of enmity to the master of the rules (SWT). *Dua: We seek refuge in Allah from the bad deeds of the nafs, and sins from our practice ().* It comes in a sacred hadith,

> Hold enmity towards the nafs, since it has become ready to treat me with enmity ().[135]

Allah is the most compassionate of the compassionate ones. Due to the perfection of his mercy, he swt did not fix fix the attraction of the nafs at the beginning, and instead he swt has made the last-worldly salvation depend on the attraction of the heart. Via the sheer grace of Almighty, if the attraction of the nafs is attained later, it would be *light over light (nurun 'ala nur)* and *pleasure beyond pleasure (surrun 'ala surur).* It is is arrival onto the levels of walayat, and attainment of the true iman.

[135]hadith

Complicated matter

You wrote,

> Please answer according to my knowledge, so that I can understand it.

What is to be done? Because this matter is very fine and complex. Therefore, without finesse, it is hard to resolve it. Instead, its resolution desires fineness. What sin is there in describing it. You should have thought it beforehand. And you should not have asked a question on such a hard subject.

> Do not blame me, and instead you may criticize yourselves (Fa la talumuni wa la lumu anfusakum).[136]

Marifat versus true iman

Question 1: What is the difference between marifat and true iman?

Answer: *Marifat is one thing while iman is another thing.* Marifat is the act of recognition (shanakhtan), while on the other hand, iman is the act of being captivated (garidan). Recognition *is (bud)* while captivation *is not (na-bud).* The people of the book had the marifat with respect to our prophet (slm), and recognized him as the prophet.[137]

Question 2: The renunciates (zahid) and the worshippers ('abid), have they found the true (haqiqi) iman?

[136]Q.Ibrahim.22

[137]privately, in their hearts, although they refused to proclaim it publicly, and become Muslims

Answer: If they reach the degree of the near ones (muqarrabin), and they realize a peaceful (mutma'in) nafs, then they would arrive onto true iman.

Question 3: Those who have realized the summary (ijmal) marifat, how can they be called arifs when that[138] is the origin of true infidelity (mansha'-i kufr-i haqiqi)?

Answer; Even the infidel of the tariqa recognizes Haqq swt as one, and consider the ma sewa to lack existence. In this meaning, he is indeed an arif. However, he is not an unbounded (mutlaq) arif, who has attained the distinction (tamayyuz).[139] When he would attain that distinction, he would become an unbounded arif, and would be ennobled with the haqiqi iman. *Wa 'l-salam.*

4.5 Maktub 3.92

To Hashim Kashmi

Arifs talking with Haqq

Question:

1. Some arifs say,

   > We hear the speech of Haqq swt, and we converse (mukalama) with him swt.

2. It is like what Imam Ja'fr Sadiq (RAD) has said,

   > I keep on repeating the verses of the Quran, and finally I hear it from its speaker.

3. Shaykh 'Abdul-qadir Jilani (RAD) indicated such in his book *Risala'i Ghawthiya*

What do they mean? What is their resolution according to you?

Answer: *Arshadaka 'llahu ta'ala.* You may learn,

1. **Divine Speech: Unqualified** The speech of Haqq swt, like his dhat and the rest of the attributes, it is unqualified (bechun, becheguneh). And the hearing of that unqualified speech (sama'-i an kalam-i bechun), it is also unqualified. Because chun has no path towards the bechun. Therefore, that hearing[140] is not via that organ of hearing, which is straightway chun. There, if a man hears that,[141] it is via spiritual transmission (talaqqiy-i ruhaniy). Because there is part of biy-chun within chun. So that[142] is not hearing via letters and sounds. In the same way, if a man speaks,[143] that also takes place as being cast by the ruh without any letter or sound. Such a speech has a part of unqualifiedness. Therefore, that may be heard by the unqualified one (SWT).

2. **Hears human speech: Unqualified** Moreover, I also say that a speech of sounds, which happens by man, Allah swt hears it as well, but as unqualified, and timeless. Because no time flows over he swt in a way that there is a possibility of a before or after. There,

[138] summary marifat
[139] between the Creator and the creation
[140] of the speech of Haqq swt
[141] speech of Haqq swt
[142] hearing via the ruh
[143] with Divinity

if man hears anything, then he himself becomes the faculty of hearing.[144] And if a conversation takes place, then the entirety of him is the speaker. He entirely[145] is like the eyes, or like the tongue. On the day of the Alast, when everyone were put out like ants, then the divine sentence, *Am I not your nurturer (Alastu bi-rabbikum)*,[146] they heard it without any intermediation, by their entire body, from the head to the toe. And when they answered, *Yes!*, then they, from the head to toe, became like the ears and the eyes. Because at that time, if the ears and tongue were separate, then unqualified hearing would not take place, and they would not deserve to form a relationship with the unqualified degree.

> And none may bear the tributes to the king
> but his chariot
>
> Wa illa la yahmilu ‘ataya ’l-maliki
> illa matayahu

In summary, those cast down meanings, which have been taken in the spiritual road (rah-i ruhaniyat), second, in his thoughts, which is the specimen of the ‘alam-i amr in the human body, take up the form of letters and sounds, and those cast down meanings, those are heard as the form of cast down sentences. Because, in the ‘alam-i mithal, every meaning has a form, even if that meaning is unqualified. However, in the ‘alam-i mithal, even the unqualified thing attain form as qualified. One realizing oneself, and making another realize—these are dependent on that.[147] The purpose of attaining form is this.[148]

Summary: When the salik .

1. is on the midpath in himself, and
2. at that time, he finds those letters and sounds sequentially (mutarattib), and
3. feels the sama and sound-derived speech (kalam-i lafzi)[149]

then he imagines that

1. he is hearing these letters and sounds from the prototype, and
2. without any change, he is accepting these from him.

He does not know that actually

1. these letters and sounds are the forms and ideas (suwar, khiyal)of those cast-down meanings (ma‘na-i mutalaqqa) and
2. these sounds and verbal speech (sama‘, kalam-i lafzi) are image-forms of the forms of the unqualified sounds and speech (tamaththal-i sama‘, kalam-i biy-chun)

An arif with the complete marifat is needed who

1. separates the rules of each degree, and

[144] i.e., his entire body, from the head to toes, it become like the ears, c.f., Aftabi

[145] i.e., from the head to toes

[146] Al-A‘raf.172

[147] qualified form

[148] realization

[149] within himself,c.f., Aftabi

2. does not make one equal to the other, and as the result, makes those suspicious.

Therefore,

1. the hearing[150] and conversation (), which are dependent on the unqualified degree, those are received spiritually (ruhani), and the spiritual castings (talaqqiy, ilqa-i ruhani), and

2. the letters and sounds, by which, those cast-down meanings are realized,

those are from the forms of the world of command.

That community which imagines that they hear those letters and sounds from Haqq swt, it has two factions:

1. The better one of those groups say that the new letters and sounds that are heard, those only point towards the speech of that holy ancient dhat swt

2. The second group say that

   a) they hear the speech of Haqq swt generally, i.e., in an unrestricted manner, and

   b) they hold these letters and sounds as the speech of Haqq swt.

They fail to distinguish between that is appropriate for the holy court of Divinity, with what is not, They are ignorant (jahl), and destroyers. They are unaware on what is appropriate to apply onto Divinity, and what is inappropriate. *Sub-hanaka la 'ilma lana, illa ma 'allamtana, innaka anta 'l-'alimun hakim.*[151]

[150] of the speech of he swt, c.f., Aftabi

[151] Q.Baqara.32

4.6 BMaktub 3.93

To son of the master Khwaja Muhammad Sa'id (QS)

Wujud is an entification

Finally, what has been unveiled to me by the grace of Allah is that the first entification for Hazrat dhat swt is the entification of the Hazrat existence (wujud). This[152] encompasses everything, and brings together everything, even contrary things (addad). And it is sheer good (khair mahd) and full of baraka[153] that many sufi shaykhs of this sublime tribe[154] have said that that[155] is identical to the hazrat-i dhat (ta'ala va taqaddasa). And they have forbidden calling that[156] *additional (za'id)* to the dhat (S).[157]

This is very subtle and abstruse. Eyes of everyone may not get a hang of (dar yaft) it, and so they fail to see that[158] as separate from the prototype. For this reason, the entification in this interval, it was hidden from me so far. And I could not separate that from the prototype.[159]

[152] Hazrat existence

[153] in such an extreme manner

[154] who form the wujudi school of Akbarian interpretation

[155] hazrat-i wujud

[156] hazrat-i wujud

[157] and instead those Akbarians/Wujidis have proposed that wujud is identical to the dha. And they are the ones who also considered the first entification as divine. And it is those wujudis that the next paragraphs refer to.

[158] first entification

[159] i.e., what was hidden was the manifestation of the hazrat dhat, at the first level, after the prototype. And that is the very first entification, which is the entification into wujud or *ta'ayyun-i wujudi*

A large group of sufis[160] has worshiped that very thing[161] as Divinity (SWT) (khoda). And they have not sought anything else beyond it as the object of worship and seeking (ma'bud, matlub). And they have held it to be the origin of the external traces (mabda'i athar-i khariji). And as the one who brings the daily chores into being (mukawwin-i hawadith yawmiy).

It was a felicity to distinguish Haqq from what is other than Haqq, which has been kept stored away as a hidden treasure for this poor fakir.[162] And this job of negating the partnership of the object of worship (nafi-i musharakat-i ma'bud) from what is not the object of worship, and also removing their equality — this job was the residue of the mission of the prophets, which Allah kept reserved for this lowly being.[163] *Al-hamdu li-'llahi 'llazi hadana li-hadha wa ma kunna li-nahtadiya law la an hadana 'llahu laqad ja'at rusulu rabbuna bi-'l-haqq.*[164]

Rabb of Hz Ibrahim

And also unveiled to me that this first entification, which is *wujudi*, existential — it is the *rabb*, nurturer of the Khalil al-Rahman.[165] And that[166] is the origin of his[167] entification (mabda'-i ta'ayyun-i uw), and the entification of his intimate friendship (ta'ayyun-i khullat-i uw). The center of this entification is its noblest part, and it is nearest (aqrab) to the prototype. And that best part is

1. the rabb of Hazrat the habib of Allah, and also
2. his origin of entification, and also
3. the[168] entification of love[169] (ta'ayyun-i mahabbat-i uw).

How is Muhammadan nur before Hz Ibrahim?

Question: If the first entification is the rabb of Hazrat Khalil (AS), then how could our rasul (SLM) say, *Allah created my nur first (Khalaqa 'llahu nuri awwalan)?*[170]

Answer 1

Cause A For any circle, its center is before (taqaddum) all the other parts of the circle (asbaq-i ajza'i da'ira). And the part of the circle is before its whole (kull). However, the center of the circle, although it is only a part (juzv) of the circle with the circle being the whole (kull), still that[171] is such a part that the rest of the parts of the whole grow out of that part. Because all the parts of the circumference are the shadows of that part which is the center. I.e.,

[160] i.e., the wujudi tradition of the Akbarians

[161] i.e., the first entification

[162] i.e., the job of distinguishing Haqq from ta'ayyun-i wujudi, and thus destroy the tawhidi mis-interpretations of the Akbarians/wujudis

[163] The Mujaddid wrote that he has been nominated for a special task, which is beyond *piri va muridiy*, I, IAM feel that that mission is this, i.e., negating tawhid, and instead proposing dualism

[164] Q.Al-A'raf.43

[165] Hazrat Ibrahim AS

[166] first entification

[167] own

[168] origin of the

[169] of Muhammad (SLM)

[170] hadith that the Mujaddid explains more in maktub 3.122

[171] center

if that part[172] were not there, there would be no sign or trace of the circle. So it is now understood that the rabb or the origin of entification of Hazrat Khalil (AS) is the first entification. And the origin of entification of the first entification (mansha-i ta'ayyun-i awwal), which is better than its center and all its parts, is the rabb and origin of entification of Hz Muhammad (SAS). It is for this reason that the Muhammadan reality precedes all other realities (AS). And he[173] is also the source of manifestation (mansha'i zuhur) for all others (SAS). *If you were not there, I would not have created the heavenly sphere. Neither would I have manifested my nurturing nature (Law laka khalqat al-aflaka wa lama azhartu 'l-rububiyyata).*[174] When the origin of entification of the merciful prophet (SAS) is the circle of the first entification (markaz-i da'ira'i ta'ayyun-i awwal), which is also the origin of entification of Hazrat Khalil (AS), then necessarily, its center, which is the walayat-i muhammadi, which grows out of love (mahabbat), it is the center of the origin of entification of walayat-i ibrahimi, from which *khullat*, intimate friendship originates from. Although the walayat-i ibrahimi precedes, there is a unique excellence that walayat-i muhammadi possesses. And it is that that there is no separation between Haqq swt and walayat-i muhammadi (SLM). Because the center of the circle naturally precedes the circle itself. Therefore, the later ones may not the veil of the earlier ones. Instead, it is the other way around.

[172] i.e., the center

[173] haqiqat-i muhammadi

[174] hadith

Cause B The second cause is this:

1. When by the grace of Allah, one may progress within the center of this circle, and progress afar, then from this circle, which is the root () of love (mahabbat), then from this,[175] both the lover and the beloved one (muhibb, mahbub) attain differentiation. And this circle attains the form of a circle, and belovedness (muhbubiyat) becomes the center of that circle, and loverness (muhibbiyat) becomes like its circumference. That muhibbiyat or circumference is the origin of entification (mansha'-i ta'ayyun) for walayat-i musawi. And its center, which is mahbubiyat, is the origin of entification for walayat-i muhammadi.

2. That muhibbiyat used to be its center, however, later,[176] that became like a circle. From that, this center of mahbubiyat is preceding. And nearer to the holy dhat of Allah. Because it the way that the center is preceding and nearer, the circle is not in that way.

3. Moreover, from the circumference, the center is preceding and nearer. Therefore, even from walayat-i musawi, walayat-i muhammadi is nearer.

Answer 2 Now listen to the second reason why the walayat-i muhammadi has precedence and nearness (sabaqat, qurb),

[175] root of mahabbat

[176] after making progress, c.f., Aftabi

Circle in level 2 When the salik goes high up within the center, which is *mahbubiyat*, then all these happen,[177]

1. that center[178] attains the form of a circle[179],

2. the center of that circle[180] becomes mahbubiyat-i sirf and

3. the circumference of that circle[181] becomes *mahbubiyat* commingled with *muhibbiyat*

This[182] would happen in the lot of a certain ummat via following the merciful prophet (SLM), instead via walayat-i musawi, a walayat that is in line with the circumference of that circle.[183] It is for this reason that it is said that walayat-i muhammadi is always the center. And muhibbiyat originates from the baraka of that.[184]

Circle in level 3 And by the commingling (imtizaj) of that,[185] the second center has become like a circle. And has created a[186] circle. You may know that this third has advanced the salik a long way, and has made him[187] very near.

No task is hard for the generous
Whatever receptivity there is
Also been granted by him

Ba kariman karha dushvar nist
Agar isti'dad-ast ham
hameh-uw'st ta'ala

Circle in level 4 Subtle mysteries—more than how much more would I explain? Discussing what is above the first entification—what more would I say? However, it is not even *beyond (wara))* the first entification since it it is a part (juzv) of the first entification. Or a part of the part of that,[188] via one or two intermediaries. However, when viewed by unveiling, it many levels before (marahil) the first entification. And it is closer to the object of seeking (matlub) by many waystations (manazil).

Whole gets perfections of parts Question: Whatever perfection that the part a thing gets, the whole (kull) also gets that perfection. Because *whole* is the expression for that part and all other parts. So the precedence and nearness (sabaqat, qurb) that that part gets, why should not that[189] be within the whole?

Answer: Every perfection that comes to the whole via its part, the whole also receives it. There is no doubt that the principal (asalat) has precedence that the follower (tab'iyat) lacks. And the root (asl) has nearness that the branch (furu') does not. Therefore, if the center of the circle precedes the circle due to some specific perfection of his own, there is room for it.

[177] on the second level
[178] in level 1
[179] in level 2
[180] of level 2
[181] of level 2
[182] muhibbiyat
[183] of level 2
[184] walayat-i muhammadi, It is the Mujaddid who is that unique ummat with walayat-i musawi, in addition to his walayat-i muhammadi IAM
[185] walayat-i muhammadi
[186] third
[187] the salik
[188] first entification
[189] precedence and nearness

The verification in answer to that is this,

1. The perfection of the circumference, from the part (juz‘), it penetrates (sarayat) the whole (kull) only at that time when that perfection grows out of the essence (mahiyat) of the original prototype.[190]

2. On the other hand, the perfection that the circumference earns after that[191] has transformed its own essence (inqilab-i mahiyat), it is not mandatory that that[192] penetrates the whole.[193]

3. Because after that circumference has been transformed, that[194] no longer remains a part of the circle—only then that perfection could penetrate that.[195]

4. It is like when a piece of silver is transformed into gold with the help of a touchstone, and its silver-like quality is transformed into gold-like quality. In that case, it could not be said that the essence (mahiyat) of the gold transforms into the essence of that piece of silver. by decree (qada). Because after that circumference had this transformation (inqilab), it no longer remains the circumference or part of that,[196] so that that perfection could penetrate that.[197] So try to understand, and compare the marifat that we are discussing, with it.

Entification into existence Question: First entification, i.e., *ta‘ayyun-i wujudi*—

1. Does it exist in the outside?

2. Or does it have cognitive fixedness (thubut-i ‘ilmiy), and that is all?

Neither of these questions has a positive answer because to these masters,[198] nothing exists in the outside but the one person that is one-in-number (yek dhat-i ahad). Nor is there any name or sign of the entifications or descents (ta‘ayyunat, tanazzulat) in the outside. On the other hand, if I say that they have cognitive fixedness (thubut ‘ilmiy) then it becomes imperative that cognitive entification (ta‘ayyun-i ‘ilmi) precedes it.[199] However, that opposes well-established decisions.

Answer: If we say that that[200] has external fixedness (thubut-i khariji), we can in the interpretation that it is also possible (gunja’ish darad) that[201] has fixedness (thubutiy) beyond knowledge (ma wara-i

[190] of the circumference, c.f., Aftabi
[191] circumference
[192] perfection
[193] circle
[194] circumference
[195] circumference
[196] circle
[197] circumference
[198] of the wujudi school of Akbarian school science
[199] ta‘ayyun-i wujudi
[200] *ta‘ayyun-i wujudi*
[201] *ta‘ayyun-i wujudi*

‘ilm). *Wa ’llahu sub-hanahu ’l-mulhimu li-’l-sawab.*

4.7 BMaktub 3.94

To Makhdumzadeh Khwaja Muhammad Ma‘sum (RAD)

Beauty of the person

The dhat of Hazrat Haqq swt, essentially (be-hadd-i dhatiya) is *jamil*, beautiful. And essential (dhatiy) husn and jamal is fixed (thabit) onto him (SWT). They are not that husn and jamal that are unveiled and perceived (makshuf, mudrak) by us. Or come to our intellect or imagination (ta‘aqqul, takhayyul). Despite this, there is a holy level in the court (hazrat) of the dhat (SWT), where even that jamal and husn may not reach due to the highness of that level.[202] And that[203] may not qualify that.[204] The first ta‘ayyun, is the *ta‘ayyun-i wujudi*, entification into existence — and it is the ta‘ayyun, and the first shadow of that dhati jamal and husn. Onto that holy degree of Allah swt where there is no room for jamal and kamalat or perfection, there is no ta‘ayyun either. Because that is such a high and sublime degree that no ta‘ayyun takes place there.

Onto which mirror
do you come upon?

Dar kodam a’iynah
dar ayad uw?

Hidden mystery

Along with it, there is a hidden mystery (sirr) and birth (nashah) in that holy degree. And that mystery has been inserted into the center of the circle of the first ta‘ayyun, for safe-keeping (wadi‘at). It is as if the a little bit of the sign of the signless thing (nishaniy az an biy-nishan) has been kept in there (ta‘biyah). It is in the same way that the ta‘ayyun 1, it is the origin of the walayat of the Khalil (AS). And on the other hand, that mystery of such a birth (nashah),[205] which has been inserted into the said center,[206] it is the origin (mansha) of the walayat-i muhammadi (SLM).[207]

A. Dhati husn and jamal: Almost sabahat That *dhati husn and jamal*, which is ta‘ayyun 1,

1. it is the shadow (zill) of that,[208] and
2. it is *almost the same (shabahat)* as sabahat.
3. And it is there within the world of metaphors as types of buried husn and inserted jamal (dar ‘alam-i majaz az qabil-i husn kh-d-d wa jamal-i khal ast).

[202] i.e., that essential (dhati) jamal and husn may not reach that supreme level as that supreme level is inaccessibly high

[203] jamal and husn

[204] supreme level as that level is inaccessibly high

[205] i.e., of this-worldly life

[206] i.e., into the center of the circle of the first ta‘ayyun

[207] This esoteric knowledge made a drastic change in 3.122, where received a modified knowledge—*haqiqat-i muhammadi is a whole new ta‘ayyun, and the very first one.* IAM

[208] hidden mystery

B. Inserted mystery: Malahat And on the other hand, that mystery and birth (nashah),[209] which has been inserted into that center, it is related to malahat. And that,[210] it is

1. beyond the beauty and charm of the mole, forehead etc. (wara-i rashaqat-i qadd, sabahat-i khadd),[211] and

2. beyond husn.

That jamal is such a thing, which can only be realized via tasting (dhawqiy). Until one is given the tasting (dhawq), one would not be able to find it.

What handsome friend keeps on his side
Friends seek that because they want it

An darad an negar keh an ast harcheh ast
An ra talab konand hariyfan keh an koja-st

Walayat-i ibrahimi versus muhammadi From the narration above, the difference between the nearness of the walayat-i ibrahimi and walayat-i muhammadi should be realized. Although both are derived from the nearness of Divinity, still one[212] is focused onto the perfections of the dhat (SWT) while the other[213] is focused onto the sheer (sirf) dhat itself swt. And that *other*[214] is walayat-i muhammadi.

Walayat-i ibrahimi: Wasila to muhammadi

When malahat is above sabahat, then it is only after crossing sabahat one may arrive onto malahat. Therefore, unless one arrives onto all the stations of walayat-i ibrahimi, one would not be able to arrive onto the haqiqat or supreme pinnacle of this walayat.[215] I surmise that it is due to this reason that Hazrat Muhammad (SLM) has ben charged with following of the sharia of Hazrat Abraham (AS), so that he (SLM) follows that sharia,[216] and via the wasila of following it, he arrives onto the that walayat.[217] And from that[218] walayat, he (SLM) arrives onto the haqiqat of his own[219] walayat,[220] which has been expressed as malahat. When our prophet (SLM) keeps a dhati relation with the center of the circle of the walayat-i khullat, because that,[221]

1. it is nearest to the undifferentiation of the holy dhat (SWT) (hadrat-i ijmal-i dhat), and

2. it has only little inter-relationship (nunasabat) with the circumference of

[209] I guess here nashah means this-worldly birth
[210] malahat
[211] of the beloved women that the poets have composed poems on
[212] walayat-i ibrahimi
[213] walayat-i muhammadi
[214] i.e., that mystery, which has been inserted into the said center of the circle of the first ta'ayyun
[215] walayat-i muhammadi
[216] Abrahamic
[217] Abrahamic
[218] Abrahamic
[219] Muhammadan
[220] in the second step, as a short-cut super-fast expressway
[221] center

> the said circle because that circumference is nearest to the differentiation of the perfections of the holy dhat swt, (hadrat-i ijmal-i dhat aqrab ast)[222]

then until that[223] would be united with the perfections of the circumference of that circle,[224] until then that walayat-i khullat would not be completed (tamam).

Salawat-i Ibrahimi It is for this reason that while reciting the common salawat in salat, one has to recite, *kama sallaita 'ala ibrahima* because it is only then that that person[225] would completely attain the perfections of walayat-i ibrahimi, in the same way that the Khalil (AS) who possessed that walayat[226] attained those.[227] When

1. the natural (tab'i) station of walayat-i muhammadi is in the center of the circle of walayat-i ibrahimi (AS), and
2. the sayr of that[228] depends on the sayr of the center of that circle[229]

then

1. from that center,[230] to descend onto the circumference of that circle of walayat[231] and
2. earn the perfections of the circumference[232] that become hard and contrary to nature.

Need for the Mujaddid For this reason, the wasila of someone in his[233] ummat is needed, one who would

1. reach the center of that circle via his[234] wasila, and
2. in another path,[235] establish relation with the circumference of that.[236]

The purpose is this:

> So that he attains the kamalat of the level of the circumference, and brings it together with the haqiqat of that.[237]

It comes in the hadith,

> That person who invents a beautiful path, he receives its merit, and also the merits of the others who practices that practice.[238]

According to that hadith, the prophet (AS) whom he follows, and that ummat, by reaching there, attain the perfections of that place. And they becomes able to complete the degrees of nearness of Khalil (AS).[239]

[222] while on the other hand, the center of that circle is the undifferentiation of the perfections of the holy dhat swt
[223] walayat-i khullat
[224] kamalat-i muhit-i an da'ira
[225] salat-maker
[226] walayat-i ibrahimi
[227] perfections of walayat-i ibrahimi
[228] walayat-i muhammadi
[229] of walayat-i ahmadi
[230] of that circle of walayat-i muhammadi
[231] walayat-i muhammadi
[232] of that circle of walayat-i muhammadi
[233] Muhammadan
[234] Hz Muhammad (SLM)'s
[235] I guess via the path of Hz Abraham (AS)
[236] circle
[237] circle, i.e., so that the Mujaddid, that unique ummat, brings the haqiqat-i ibrahimi together with the haqiqat-i muhammadi—I feel that this is another candidate for the unique mission of the Mujaddid
[238] well-known hadith
[239] in this same way

Mystery: Resolution The resolution of this mystery, which Haqq swt has revealed to this fakir is this,

1. **Level 1 circle** The circle of walayat of Hazrat Khalil (AS), it has a center point.
2. That center point has attained the distinction for love apart from the rest of the points.
3. That center point is indivisible (basit), still when that is derived from the itibar of mahbubiyat and the itibar or muhibbiyat, as its result, that has created the form of a circle,
4. **Level 2 circle** A center has been created in that,[240]
5. Its circumference is the itibar of muhibbiyat and its center is the itibar of mahbubiyat
6. The origin of walayat-i musawi is muhibbiyat, which is the circumference of this circle, and the walayat-i muhammadi, or the itibar of mahbubiyat, is the center of this circle
7. The thought and hope of attaining the haqiqat-i muhammadi can be conceived in this place.
8. **Thousand years** After a thousand years, the center-point (nuqta) of this second circle, onto which the haqiqat-i muhammadi depends, this[241] has created a wideness (wasa'at). And two sides have appeared in this, and this has become like a circle.[242]
9. **mahbubiyat-i sirf** The center of that[243] circle is mahbubiyat-i sirf, and its circumference is mahbibiyat commingled (mumtazij) with muhibbiyat.
10. **Ahmad** The origin of walayat-i ahmadi is the center of that[244] circle. Ahmad is the rasul's (SLM) second name. He (SLM) is known to the residents of the heavens by this name—everyone says it. It is for this reason, Hazrat Jesus (AS) who has been included among the dwellers of the heavens, he (AS) called our rasul (SLM) by this name, and gave us the good news of his (SLM) holy advent. This blessed name of his is very near (khaili taqarrub) the one-in-number dhat (dhat-i ahad), and from the other name.[245] it is as if one waystation (manzil) nearer to the holy

[240] level 2 circle, which came from the center-point

[241] center-point

[242] i.e., the center has expanded and itself become a circle

[243] first

[244] second

[245] Muhammad

dhat (SWT), it has been said before.

11. **Mim** This holy name of his[246] has been separated from the divine name *Ahad* by a single circle of *mim*, which is the origin of entification () of love (mahabbat). And this is the cause of his manifestation and unveiling ()[247] indeed. Moreover, the mim that is within Ahmad, it is taken from the the mim, which is within the first set of broken letters of the Generous Quran.[248] And this mim is pregnant with abstruse mysteries. This letter *mim* has an elect election (khususiyat-i khass) with the rasul (SLM). And it is because of that, he (SLM) has become the beloved (mahbub) of Allah, and has been been distinguished[249] from all others.

Gist of the matter: High rank of Mujaddid Now let us focus on the gist of the matter, and say that the circumference of that circle — which is mahbubiyat commingled with muhibbiyat, it is the origin of the friendhood (mansha'-i walayat) of one particular individual of the ummat-i muhammadi (SLM).[250] He has attained the walayat-i muhammadi, which is in the center, However, in addition, he has also established an[251] relationship with the center, and he has attained all its kamalat. I have come to know that he has attained this second felicity from the walayat-i musawi. And via the medium of these two walayats, he has become the union of perfection of the center, and the perfection of the circumference. It is an established decision that whatever perfection that an ummat may attain, that is attained for the nabi as well.[252] As the hadith says, *He who establishes a new good practice*,[253] etc. Therefore, via this person, the rasul (SLM) receives the kamalat of the circumference of that circle. And he (SLM) is able to complete the the walayat or the degrees of nearness of Hazrat Abraham (AS) in the same way. And the dua *Allahumma salli 'ala Muhammadan kama sallaita 'ala ibrahima* is accepted after a thousand years, and is realized in deed. When[254] the walayat-i ibrahimi of the rasul (SLM) is completed, then

1. he (SLM) forms a complete relationship with the mystery of that center, which has been said to be malahat

2. to guard and preserve (hirasat, muhafaza) the ummat, that person is

[246] Ahmad

[247] i.e., the creation-act

[248] I.e., alif-lam-mim in the 1st verse of Sura Baqara

[249] made to ascend higher than

[250] namely, Ahmad Faruqi Sirhindi Mujaddid-i Alfithani

[251] additional

[252] in some way, c.f., Aftabi

[253] refers to the well-known hadith, *He who establishes an innovated good practice, he attains the merits of all who practices that practice, after him*

[254] after a thousand years

made to return from that station to the cosmos,

3. he himself (SLM), in the absent locus of the absent place (??), commingles with the beloved in the empty house.

Luckily for those who revel in luxury
they would get luxury
As for the passionate lovers among the poor ones
whatever they gulp down

Hani'an li-arbabi 'l-na'imi
na'imuha
Wa li-'l-'ashiqi 'l-miskini
ma yatajarra'u

Center 3 You may learn: Yes! The circumference of center 3, although it is smaller than the circumference of the ta'ayyun 1, still it is more comprehensive. Because the nearer to the holy dhat of Divinity a thing is, the more comprehensive and smaller it is. E.g., man is small. However, despite being small, man is more comprehensive than everything else. In the same way, he who is

1. realized with the circumference of this circle, and

2. from the undifferentiatedness of the center, arrives onto the differentiatedness of the circumference

and as its result,

1. the inequality, which was within his circumference and differentiation, goes away, and

2. without any hesitation, from one differentiation, he arrives onto another differentiation, and gets united with the perfections of that differentiation.

Tactics: Method Now listen with inner awareness: While being all-powerful, when he swt has made the activities and management (intizam) of the world dependent onto tactics (hikmat), then to nurture his (SWT) own beloved people, there is no alternative save worldly means (asbab). However, the worldly means arew nothing except occasions (bahaneh). And those are the covering for divine power. However,

> This is the established practice of Allah, (Sunnata 'llahi allati qad khalat min qablu wa lan tajida li-sunnati 'llahi tabdilan).[255]

Warning: Sublime rank of Mujaddid

If a nabi (AS) attains a perfection via the intermediation (tawassut) of a perfection of someone within his own ummat, and the nabi reaches a station via that ummat's connectorship (tawassul), it does not necessitate imperfection for that nabi (AS) in this road. Neither does that ummat attain any superiority over that nabi (AS) on this path. Because that ummat has attained it by following (mutaba'at) that nabi (AS). And has attained this felicity by that nabi's intermediation (tufayl). Therefore, that perfection is truly from that nabi, and the result of following him (AS). That man is nothing else but one of the servants the

[255] Q.Fat-h.23

nabi. It is as if he has spent from that nabi's treasury, and have made resplendent clothes, rugs, etc., and have brought them. And those clothes have increased the master's beauty, and have increased his highness and greatness. If so, where is the master's loss or dishonor? Yes! To take help from the equals is indeed insulting. On the other hand, to get assistance or service from the servants or underlings, it increases the perfection and honor. It is the imperfect one who confuses one with the other, and holds them to cause defect and dishonor. Via his servants and underlings, the emperor conquers and occupies many forts. Taking such an assistance from the servants, it only increases the highness or greatness of the emperor. All the ummats are the slaves and servants of the prophets (AS). If they come to the service of or assistance to the prophets (AS), where is the room for the prophets (AS) to get insulted? If someone questions, *These masters*[256] *(AS), if they truly were unneedy of anyone's assistance, and instead, they attained all these degrees of perfection by their innate nature, then it would be nothing but a clear exaggeration.* Because[257] these masters are slaves of Divinity (khoda). And they always are needy of the effusion and baraka from the excellence and mercy of Divinity (SWT), and desirous of their own progress, and harboring the desire for divine mercy. It comes in the noble hadith,

1. *He whose state remains the same for two days, he is harmed (Mani 'stawa yawmahu fa-huwa maghbun).*[258]
2. The rasul (SLM) instructed his ummats, *Pray for the wasila for me (Salwu liya 'l-wasilata).*[259]
3. It comes in the sahih hadith, *The rasul (SLM) used to pray for victory in battles giving wasila of the fakirs and emigrants.* I.e., making such prayers is also like seeking assistance.[260]

Those who refuse to support the idea that the nabis (AS) seek help from their ummats, and refuse to consider the nabis (AS) as needy of anyone, maybe they are focusing onto the highness and greatness of the nabis (AS). Instead, if instead their focus fell onto the prophets (AS) being slaves, and being needy of their masters, then they would not have denied prophets taking help from their ummats. Or hold that taking help from the servants and underlings is a far-away idea.

Our nurturer, complete our lights for us, and forgive us, verily, you are powerful over everything. And salam in the beginning and in the end (Rabbana! Atmim lana nurana, wa 'ghfirlana innaka 'ala kulli shai'in qadir).[261] *Wa 'l-salawatu wa 'l-salamu 'ala nabina, wa 'ala jami'i 'l-anbiya, wa 'ala 'l-mala'ikati 'l-kirami 'l-'izami.*

4.8 BMaktub 3.95

To Mawlana Salih Kulabi

[256] prophets
[257] actually
[258] hadith
[259] hadith, here wasila means a paradise named wasila, c.f., Aftabi
[260] It is for this reason that the rasul (SLM) has said, *O nabi! For you, Allah is sufficient, and the faithful who follow you.* That shows that Allah has granted the faithful the right to help the rasul (SLM).
[261] Q. Tahrim.8

Elect nisbat of Mujaddid: Nearness of rasul

Although my walayat is nurtured by both the walayat-i muhammadi and walayat-i musawi (‘ala sahibiha al-salawatu wa ’l-salam). And via these two masters, it[262] is composed (murakkab) of both beloved-like (mahbubi) nisbat and lover-like (muhibbi) nisbat. Because the leader among the beloved ones (ra’is-i mahbuban) is Hazrat Muhammad the rasul of Allah (SLM) whereas the leader of the lovers (muhibb) is Hazrat the Kalim of Allah (AS). However, via the wasila of the seal of the prophets (SLM), the interactions of my walayat is separate (mu‘amalah-i ‘alahadeh). And there is a separate matter linked to it as well. Yes, the prototype (asl) of this walayat is the walayat of my own prophet, i.e., walayat-i Muhammadi (SLM), still its origin is truly the nisbat of sheer belovedness (mahbubiyat-i sirf). In addition, there is the walayat-i musawi, whose prototype originates from muhibbiyat-i sirf — it has joined with this walayat,[263] and it has been colored in the color of that,[264] and it has attained a different form. Instead, this can be said that it has transformed into a different haqiqat, and has yielded a different type of fruit.[265] How eloquently has the poet said,

Opium that cup-bearer blended into wine
Neither would there be neither anyone’s head nor helmet

Az iyn afiwin keh saqiy dar may afgand
Harifan neh sirr mand va neh dastar

Rabbana atina milladunka rahmatan wa hayyilana min amrina rashada.[266] Wa ’l-salamu ‘ala mani ’ttaba‘a ’l-huda.[267]

Best Explanation (Fasl bi-’l-khair): Walayat-i Mujaddidi

The mysteries that are linked with that walayat,[268] and those interactions that are connected to it, if I say just a little from them, or even allude to them, then my neck would be cut off, or my Adam’s apple would be pierced. When Hazrat Abu Huraira (RAD) has said that his neck would be cut off regarding disclosing some of the knowledge that he gleaned from the rasul (SLM), then what can the others say? This is the most abstruse mystery among all the divine mysteries. And he (SWT) exchanges these mysteries with the elect of his (SWT) elect devotees. And he (SWT) refuses to allow the others to go even in the vicinity of that. Hazrat the seal of the rasuls (SLM) was the mercy to the inhabitants of this world. Due the perfection of his marifat,

[262] my nisbat

[263] i.e., walayat-i musawi has joined walayat-i muhammadi

[264] i.e., walayat-i musawi has been colored in the color of walayat-i muhammadi

[265] i.e., walayat-i musawi has amalgamated with the walayat-i muhammadi, and resulted into a new third type of walayat that the Mujaddid received uniquely

[266] Q.Kahf.10

[267] Q.TaHa.47

[268] of type 3, walayat-i mujaddidi. Please note that the Mujaddid did not name it but I, IAM, the commentator is naming it walayat-i mujaddidi for the sake of referring to it

and the abundance of his power (qudrat), he communicated those mysteries to Hazrat Abu Huraira (RAD), and others. Because he knew that they (RAD) were indeed capable of hearing (mustami'an) those, he (SLM) spread these hidden treasures before them (RAD). I am such an incapable pauper, that I am fearful and trembling at even the thought of discussing those mysteries, or even only the thought of discussing those, arising within my mind (tadhakkur, khutur). So bad and wretched (kharabiy, awargiy) am I that I am not finding any relationship with those mysteries. I only know and believe that,

For the Generous one
Nothing is hard

Ba Kariman
Karha dushvar nist.

Comment: The Mujaddid (QS) received a share of the most sublime marifat that was revealed to the rasul (SLM) and the elect companions. This is why the Mujaddidis believe that the Mujaddid and his elect disciples are the highest of all awliya.

Yes! It is necessary for Khoda swt to be like that.[269] And his grace (SWT) should be like that as well. It is the grace of Allah that in our cases, it is not from now on. Instead, he SWT elevated us up from a handful of clay, and made us his (SWT) caliph. And putting us onto his (SWT) seat, made us the *Qayyum*, Guardian for everything.[270] Without any intermediary, he swt taught him (AS)[271] the names for everything,[272] made us his (SWT) honored servants, and made the angels into his (AS) students. And although they were so great and honored, still he swt instructed them to make sijda to him (AS). And Iblis, whose title was the *teacher of the angels (mu'allimu 'l-malakut)*, and whose place was high in worshipful acts, still because he refused to make sijda to Hazrat Adam (AS), and honor him (AS), he SWT threw him out of his (SWT) sublime court, and blamed and castigated him. On the other hand, he swt gave that handful of clay (musht-i khak) such power (quwwat) that by dint of that power, it received the receptivity (qabiliyat) to carry his (SWT) *amanat*, object held on trust — an amanat, which the heavens and the earth refused to bear, and were afraid of. Additionally, he swt gave Adam (AS) such power that by dint of that power, although he himself (AS) was chuniy, he received the power and receptivity to see the creator of the heavens and the earth

On the other hand, when the mountain was so hard and firm, still then, under the spell of a single tajalli, it became pulverized, and burnt to ashes. God (khoda) who is ancient in grace and the most compassionate one of the compassionate ones (qadim al-ihsan, arham al-rahimin), he reserves the power to give such far away people like me[273] the power to arrive onto the degree of the earlier ones, and make us partners in their felicity.

If the emperor comes to the door

[269] i.e., so sublime that we fail to fathom him

[270] i.e., made the Mujaddid and three of his progeny the Qayyums

[271] Hazrat Adam

[272] c.f., Tafsir al-Mazhari for its Mujaddidi interpretation

[273] the Mujaddid

of the old woman
O Khwaja! Don't pull out your moustache![274]

Agar padishah bar dar-i pir-i zan
bi-yayad to-i khajeh sablat nakun

Warning Hazrat Haqq swt is always present with his (SWT) own incomparability and holiness (tanziya, taqdis). He is free and pure from the quality of new arrival and the stain of imperfection (sifat-i huduth, simat-i naqs). There is no room in him for becoming the other, or getting substituted (taghayyur, tabdil). And there is no place there for conjunction or disjunction (ittisal, infisal). If one believes that it is permissible for him (SWT) to incarnate into him (SWT), or something else to dissolve into him (SWT) (haliyat, muhaliyat), it is infidelity. And rule that something else is unified (ittihad) with him (SWT), or is identical ('ainiyat) to him (SWT), it is apostasy and zindiqness (ilhad, zandaqah).[275] That nearness and union (qurb, wasl) that his (SWT) elect devotees realize, that is not like a body getting near another body, or of the genus of that when the substance conjoins with the accidental thing (jins-i ittisal-i jawhar beh ard). The nearness that is there, it is unqualified, and in the same way, the union (wasl) that is there, it is also unqualified.

Comparison: Chuniy versus biy-chuniy When compared to the chuniy world, the biy-chuniy world is like what a drop of water is to the all-encompassing sea. Because

1. that[276] is contingent and created while this[277] is necessary-like (wujubiy). Moreover,

2. the chuniy world lies within the narrowness of time and space, while the biy-chuniy world is free from this narrowness, as that[278] lies beyond time and space.

See! The plain of expressions and interpretation ('ibarat, ta'bir)—it is broad in that[279] world, while on the other hand, in this world,[280] that[281] is narrow and darkened. That[282] rises above the creation and is far above it.

Biy-chun is a divine grant The most merciful of the merciful ones (arhamu 'l-rahimin) (SWT)

1. has given his devotees a share of the biy-chun, and

2. having made them enter the biy-chuniy world, has made them felicitous with the biy-chuniy interactions there.

Biy-chun is incomprehensible If one explains that biy-chuniy thing by the

[274] in anger

[275] *Zandaqah* means denying a fundamental principle of the religion despite maintaining a nominal affiliation. It's a persian-origin word that means the same as *ilhad*

[276] chuniy world
[277] biy-chuniy world
[278] biy-chuniy world
[279] biy-chuniy
[280] of chun
[281] plain
[282] biy-chuniy world

chuniy things, then it would be incomprehensible. E.g., it would be more incomprehensible than when one explains the taste of sexual intercourse to the boys via the taste of sugar. It is incomprehensible because

1. although both the tastes are the tastes of this world, still those are different, and things of two different worlds, while on the other hand,

2. if one explains the biy-chuniy by the chuniy, and runs the rules of the biy-chuniy onto it, then one would be driven away and put to shame. And one would be guilty of the guilt of being without a religion (biy-din).[283]

Biy-chun may be verified but not expressed Therefore, those mysteries are most subtle and abstruse (daqqat, ghamud) in the method of expressions and (‘ibarat, ta‘bir), but not in the method of verification or its attainment (tahaqquq, husul-i an). Because arrival onto this mystery is the perfection of iman, while on the other hand, that[284] is sheer infidelity and denial of the essential principles of the religion (kufr, ilhad). This saying should be applied here,

> He who comes to know Allah, his tongue gets tied up (Man ‘arafa ’llahu, kalla lisanuhu).

Dua: *Our nurturer, complete our lights for us, and forgive us, verily, you are powerful over everything. And salam in the beginning and in the end (Rabbana! Atmim lana nurana, wa ’gfirlana innaka ‘ala kulli shai’in qadir).*[285] *Wa ’l-salawatu wa ’l-salamu ‘ala nabina, wa ‘ala jami‘i ’l-anbiya, wa ‘ala ’l-mala’ikati ’l-kirami ’l-‘izami.*

[283] e.g., those tawhidi sufis

[284] i.e., narrating the biy-chuniy thing as chuniy

4.9 BMaktub 3.96

To Hashim Kashmi (QS)

Dual names: Ahmad and Muhammad

Our rasul (SLM) is named by two names, and both of those blessed names are described and written in the Quran full of wisdom. Allah (SWT) has said, *Muhammad the rasul of Allah (Muhammadun rasulu ’llahi).*[286] He (SWT) has also said narrating the good news of the spirit of Allah (AS), *His name would be Ahmad (Ismuhu Ahmadu).*[287] Walayats of these two names are separate.

1. **Walayat-i muhammadi** Walayat-i muhammadi is indeed derived from the station of mahbubiyat, still sheer belovedness (mahbubiyat-i sirf) is not present (ka’in) there. Instead, it[288] is commingled (majaziy) with loverness (muhibbiyat). Although that commingling, truly is not fixed (thabit) onto it,[289] still it[290] prevents it

[285] Q. Tahrim.8

[286] Q.Fat-h.29

[287] Q.Saff.6

[288] walayat-i muhammadi, which is basically belovedness

[289] walayat-i muhammadi

[290] being commingled with muhibbiyat

from[291] the station of sheer belovedness (muhbubiyat-i sirf).

2. **Walayat-i ahmadi** On the other hand, the walayat-i ahmadi or the walayat of his name Ahmad, it derives from sheer (sirf) mahbubiyat within which there is not a taint of muhihibbiyat. It is one waystation (manzil/marhalah) nearer to the sought thing than the previous walayat.[292] And the lover longs for it more (marghub). Because the more complete (tamam-tar) is the mahbub in his mahbubiyat, the more perfect (kamil-tar) is he in his unneedyness and independence (istighna, biyniyaziy). And the more beautiful does he appear in the gaze (nazr) of the lover. And the more can he attract (munjidhab) the lover towards himself, and make him insane (sheftah) and more confounded (walih).

   Not only — beauty is his but disaster is mine
   My problem comes from his unneedyness

   Neh tanha aftam ziba'iy uw-st
   Balaiy man ze naparwa'iy uw-st

What is meant by calamity (bala) here, it is the excessiveness of love (ifrat-i 'ishq) that the lovers seek.

Sub-hanallah! *Ahmad* is an amazing name that is composed by the holy kalima *ahad*, and the circle of the letter *mim*, which is a most abstruse divine mystery. Except the letter *mim*, there is no room to interpret this mystery in the unqualified (biy-chun) world. If there were a way, Allah certainly would have clarified it.

Allah is one-in-number (ahad), he is such an one-in-number thing that *he has no partner (la sharika lahu).*[293]

1. **Mim** And the circle of mim is like the shackle and tie of slavery that distinguishes the slave from the master. Therefore, that circle of *mim*, signifies the slave.

2. **Alif** Along with it, the word *Ahad* has been used to honor that slave, and elect him (ikhtisas) (SLM).

   He whose holy name is so great
   Estimate! How is the named one
   Realizing the exaltedness of the name
   Come to know the named one
   Best in creation is he
   Muhammad! O rasul of Allah!

   Cho nam iyn ast
   Nam-i awar cheh bashad

Transformation: Muhammadi to Ahmadi

After a thousand years, the interactions of that walayat reached this walayat. And walayat-i Muhammadi transformed into walayat-i Ahmadi. Because in great tasks, a trace gets formed when a thousand years elapses. I.e., after a thousand years, a change occurs within great tasks. Therefore, the two circles of slavery, i.e., the two

[291] ascending to
[292] walayat-i muhammadi
[293] Q.An'am.163

circles of the two mims, they become a single circle. And instead of the first circle, the letter Alif was added, as the mysterious sign from his rabb (ramuz az rabb-i uw'st). I.e., the name Muhammad transformed into the name Ahmad (SLM), and became settled (mutamakkin). Its detailed clarification is this,

1. **Two ta'ayyuns** The two circles of slavery, i.e., the two circles of mim, which are included within the two circles of the blessed name Muhammad (SLM), maybe they are pointing towards his (SLM) two ta'ayyuns,
   a) bodily or human (ta'ayyun-i jasadi, bashari) entification
   b) spiritual or angelic (ta'ayyun-i ruhi, malaki) entification
2. **Bodily part leaving** Yes! Death made what has been entified into the body transform. And his spiritual or last-worldly ta'ayyun became stronger, but a trace of that[294] still remained. A thousand years were needed so that all traces of it went away and no sign of it remained.
3. **After thousand years** Therefore, when a thousand years passed, and no sign of it remained, and one of the two shackles of slavery was broken, then a complete fana was attained. The letter *Alif*, stands for Allah being the object of worship, and it could be interpreted as his baqa—and that letter came down in the place of that mim, and sat on its seat.
4. **Transformation** Then the name Muhammad transformed into Ahmad. And walayat-i muhammadi transformed into walayat-i ahmadi. Therefore the blessed name Muhammad means two ta'ayyuns, whereas the name Ahmad points towards a single ta'ayyun. This blessed name Ahmad is far away from the cosmos, and most near (aqrab) the sheer dhat.

[294] bodily part

Fana/baqa

Question: A. The fana and baqa that the sufis talk about, onto which walayat depends, what do they mean? B. And this fana and baqa that was said to be in walayat-i muhammadi, what does it mean?

Answer A: That fana/baqa on which walayat depends, that is fana/baqa with respect to witnessing. There, he[295] attains

1. fana, with respect to witnessing, and
2. baqa, with respect to witnessing as well.

[295] the salik

On the other hand, the fana on the walayat-i muhammadi is not like that. In this case,

1. The human attributes, they set down existentially (zawal-i wujudi) and gets separated (jud) from the body, and make their presence within the spirit (inkhila‘ az jasadi beh ruhi), and towards baqa.

2. Although the slave never become Haqq, and he is not relieved from slavery, still he draws closer to Haqq (SWT), and creates a closer togetherness (ma‘iyat), and he gets further from himself, and the human attributes get more negated from him.

You may learn that although this Muhammadan ascent (‘uruj), in which the human attributes are negated, it

1. has taken his (SLM) interactions far higher, and

2. has freed him from the crowd of the others (muzahamat-i aghyar beganeh),

still, it has made the state of his (SLM) ummats precarious. The light of guidance that they had as human beings, it has become less, and the focus they had towards the far ones, it has lessened. He is now face-turned towards his own haqiqi qibla, i.e., Haqq swt. Woe to those subjects, whose king is absorbed in his own beloved ones, and fails to cast his gaze onto their states. It is for this reason that after a thousand years, the darkness of bedat and infidelity is now predominating, and the light of Islam and the sunna has dimmed. *Our nurturer, complete our lights for us, and forgive us, verily, you are powerful over everything. And salam in the beginning and in the end (Rabbana! Atmim lana nurana, wa ’gfirlana innaka ‘ala kulli shai’in qadir).*[296] *Wa ’l-salawatu wa ’l-salamu ‘ala nabina, wa ‘ala jami‘i ’l-anbiya, wa ‘ala ’l-mala’ikati ’l-kirami ’l-‘izami.*

4.10 BMaktub 3.97

To Sufi Qurban Jadid
study 3.122 instead. To Haji ‘Abdul-latif Khawarzamiy

4.11 BMaktub 3.99

To Janab Sayyid Mir Mu’min Balkhi
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-’llahi wa salamun ‘ala ‘ibadihi ’llazina ’stafa*).

Gratefulness to *Ma wara an-nahr*

He who does not show gratefulness to man, he is not gratefulness Allah (Man lam yashkuri ’l-nasa lam yashkuri ’llaha)[297]. The claim that the ulama of the *land beyond the river* (Ma wara al-nahr)[298] and sufi shaykhs (shakara ’llaha ta‘ala sa‘yahum) has towards the earlier and the later generations, instead towards all the Muslims of India is too much to write down.

1. Rectification of our articles of faith according to the correct doctrines of the mainstream Sunni congregation,

[296] Q. Tahrim.8
[297] hadith
[298] i.e., land beyond the river Oxus, or the land of Turan or Transoxiana

we have attained it from the detailed narrations of the people of *Ma wara an-nahr*.

2. Practice according to the instruction of the ulama of the Hanafi school, we received it from the fine research of the people of *Ma wara an-nahr*. as well.

3. Sufi tariqas, we have found it in our country via the baraka of that country of theirs, of the people of *ma wara an-nahr*. Attraction (jadhdhba), wayfaring (suluk), annihilation (fana), abidingness (baqa), journey towards Allah (sayr ila 'llah), journey in Allah (sayr fi 'llah), all which depend on the elect friendship (walayat-i khassa), we have attained all those via the effusion (faydh) and baraka of those masters of the land of *Ma wara an-nahr*.

In summary, our outer body (zahir) has been rectified by the people of *Ma wara an-nahr*. And our inner realm (batin) has found salvation via the people of *Ma wara an-nahr* as well.

The rain of the spring, by what the garden
would show gratefulness to you
Whatever that is in there beautiful
Thorn flower all are raised by you

Shokr-i faydh-i to chun kand, ai ibr-i bahar
Keh agar khar va agar gol, hameh parvardeh yost

That country of *Ma wara an-nahr* , may Allah (S) preserve her, and her people, from all calamities, in the measure of the reverence that has been given to the prince of the princes (Harasa-ha 'llahu subhanahu wa ahaliyaha mina 'l-afati wa 'l-baliyati bihurmati sayyidi 'l-sadati), *'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu*.

There is one more reason for me to be grateful to you, and that is that the friends who are coming from that superior country to this inferior country India, they are saying that your eminence has shown favors to me. That is, you hold a good opinion on me, and you have read the knowledge that I have written down, and have liked them. Such a positive evaluation from a master like you has made me hopeful, and fearless enough, to write down a few more descriptions of longings and ecstasies (adhwaq, mawajid).

Recently, Shaykh Abdul Makarim Sufi has arrived here, and narrated your favors. As a result, relying on your favors, I was compelled to write down a few lines, and reminded you of your matters. When brother Muhammad Hashim Kashmi has sent you the copies of my writings via the said esteemed Sufi, I consider it sufficient. And so I am omitting writing about the Naqshbandi sufis in this letter. Since you are so kind, I am hoping that you would not forget to include me in it when you do make dua, so that I end in a good standing (khatima bi-'l-khair).

O our lord! Send down mercy from you to us, and make our actions well-guided (Rabbana! Atina milladunka rahmatan wa hayyi'lana min amrina rashada). Janab Sayyid Mirak Shah, Mawlana Hasan, and Janab helper of the sharia (Nasir al-Shari'at), One who preserves the community (hafidh al-millat) Qazi Tulak , may Al-

lah (swt) make their baraka abide (dama 'llahu ta'ala barakatihim). Please convey to them my request for fakir-like dua. I am requesting dua from your sons also.

4.12 BMaktub 3.100

To Shaykh Nurul-haqq

Why Jacob was attracted to Joseph?

Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa. Question: Ore of excellent and perfect things, brother Nurul Haqq! You have sought the answer to this mystery,

> Why was Hazrat Jacob (AS) was attracted to Hazrat Joseph (AS)?

For a long time, I also have been desiring it longingly that this mystery gets resolved (istifsar) to me. This desire of yours increased my desire even more, so I focused fully onto it, and concentrated onto the manifestation of this mystery. And as its result, the following were revealed to me:

1. The creation of Hazrat Yusuf (AS), it is not of the genus of the creation of this world. And his husn and jamal is of a type that is different from the type of the created things of this world.

2. Instead, his (AS) jamal is of the same type as the jamal of the people of paradise.

3. Although he (AS) is from this world, still his beauty is of the type of the beauty of the celestial damsels (hur) and heavenly servants (ghilman) of the paradise.

After these, whatever that Allah revealed onto me, I wrote those down. And now I am sending it. *Allah! You are holy! We have been taught nothing except what you have taught us (Sub-hanaka la 'ilma lana 'illa ma 'allamtana).*[299]

> I am like the parrot behind the mirror
> Whatever that master tells me to say I say
>
> Dar pas-i a'inah tuti saftam dashteh-and
> Ancheh ustad-i azal goft begu man goiym

Why love was so deep?

Question: Why was Hazrat Jacob (AS) was so deeply captivated to Hazrat Joseph (AS), when Haqq swt called him and his forefathers *possessors of hands and eyes (Uwliy 'l-aydiy wa 'l-absari),*[300] i.e., he was strong and wise. Also, he swt told about them,

> Verily, we have given them an elect characteristic, which is the remembrance of the last world. And verily, to us, indeed they are included within the elect and the best (Inna akhlasnahum bi-khalisatin dhikra 'l-dari, wa innahum 'indana lamina 'l-mustafaina 'l-akhyari).[301]

[299] Q.Baqarah.32
[300] Q.Saad.45
[301] Q.Saad.46-47

Therefore, how is it possible for these prophets who are wise that they get captivated by the ma sewa? Those who are the elect and the chosen, why would they keep such a relationship[302] with other created things? It cannot be said[303] that *this captivation to the ma sewa takes place due to the reason that all creation is nothing else but the mirror for the jamal and husn (SWT), in the way that the sufis have said.* And the sufis, they

1. have said that the forms of created things of this world are the loci of his (SWT) manifestation, and

2. have permitted the witnessing and manifestation of one Allah in the

   a) mirror of many things, or

   b) forms of the created things

   of this world, which are his (SWT) loci of manifestation, and

3. have established that[304] as something apart from the vision in the last world.[305]

The prophets (AS) and their elect ummats, they

1. detest such a type of unveiling and witnessing in this ephemeral world, that the saliks realize due to the predomination of tawhid.

2. distance themselves away from such a type of unveiling and witnessing.[306]

When the truth of the matter is as such, then where is the possibility of the elect prophets (AS) to have such a state? Instead, even to imagine or think about being such is disliked and displeasing to them. Comment?

Answer: Its answer rests on a preface: The last-worldly jamal and husn, and pleasure and bliss (ladhdhat, ni'mat), they are not at all like their this-worldly counterparts. Because all of that husn and jamal[307] is good and excellence. And all of that pleasure and bliss is pleasing and accepted (maqbul) by Haqq swt. On the other hand, the jamal and husn of this world, all of it is disliked and detested by Haqq swt. Due to this, the last world is the world of the good pleasure of he swt, and on the other hand, this world is the world of his displeasure and wrath.

This versus last worldly beauties

Question:

1. When all the husn and jamal that are in the contingent things, they are taken and borrowed from his (SWT) necessary level, and

2. created things are nothing but the locus of manifestation and mirror of that high level[308] because they[309] have nothing of its own, instead whatever that

[302] of captivation

[303] as a rationalization

[304] the witnessing and manifestation that the sufis experience in this world

[305] i.e., the beatific vision of Allah in the paradise for the faithful

[306] that denotes tawhid

[307] of the last world

[308] his (SWT) necessary level

[309] created things

they have come from that necessary dhat (SWT),

then for these two levels[310]

1. Where does the difference between them comes from?

2. Why one of them is liked by Allah and the other disliked?

Answer: Its answer rests on several prefaces.

Preface 1 The cosmos, in its totality, is the locus of manifestation of the names and attributes of the Necessary (SWT). And it is like the mirror of the perfect things of the names and attributes.

Preface 2 *Comment: From this preface 2 onward, the Mujaddid is making a dramatic reversal of his oft-repeated theory that all the divine attributes have reified existence in the outside. Now he still believes that all the attributes have external existence as Platonic archetypes have — an idea proposed by a small school of Muslim kalam-scholars. The Mujaddid followed them, and called them the ulama of the ahl-i haqq. Now in maktub 3.122, he reformulates his old position — there he says that at least the eight personal (haqiqi) attributes are ancient (qadim) and beyond being muhdath, and makhluq. However, since he has just said that the attributes have a smell of contingentness (ra'ihah-i imkan), it leads to the proposition that all attributes are so created, newly arrived and ancient (makhluq, hadith, qadim).*

The attributes of the Necessary are within the circle of necessaryness, however, they still need Hazrat dhat (SWT) for their existence and standing (wujud, qiyam). And those are fixed (thabit) onto Hazrat dhat (SWT).[311] Therefore, the smell from contingentness (ra'ihah az imkan) is present in those, and at the same time, essential necessaryness (wujub-i dhati) is not cut-off (ghayr maqtu') from those.[312] Because their necessaryness is not from themselves, but from the dhat swt.[313] Although those[314] may not be called the other,[315] still those have no alternative from being the other. Because duality is present with respect to them,[316] and two things are other to each other.

1. **Not contingent** Although it is a well-established saying of the possessors of intelligibles,[317] still the term *contingent (imkan)* may not be applied towards those.[318] Because that[319] denotes newly arrived-ness, and to them,[320] every contingent thing is newly arrived.[321]

[310] necessary versus contingent levels

[311] instead of those attributes existing independently as stand-alone entities

[312] attributes, in an absolute manner

[313] i.e., the attributes are necessary not because necessaryness is intrinsic (dhati) to them, instead that necessaryness comes from the dhat swt as a derivative thing IAM

[314] attributes

[315] from the dhat swt

[316] dhat swt vis-a-vis the attributes of the Necessary swt

[317] *falasafah*

[318] attributes

[319] term *contingent*

[320] faylasuf

[321] and since the attributes are in no way newly arrived, they can never be called contingent, even

2. **Not necessary with the help from others** Also it is not permitted to say that they are necessary with the help from others (wujub ba-'l-ghayr). Because that creates the possibility of them being separated from the dhat swt.

Preface 3 In whatever thing, there is the smell of contingentness, there is some room for nonexistence, as intrinsic (dhatiyya) to that thing. Although that thing attaining nonexistence[322] is impossible, still it is not impossible on the ground that that[323] is innate to that thing.[324] Instead, it is impossible only when that[325] comes from something else.[326,327]

Preface 4 The names and the attributes of the Necessary (SWT), indeed they have husn and jamal on the side of existence. And in that same way, on the side of[328] taking up nonexistence (ihtimal-i 'adamshan), they have the same husn and jamal. However, that[329] are present on the degree of sensation and imagination (martaba'i hiss, wahm), since imagination is conducive to nonexistence. However, that[330] is borrowed from the neighbor and companion.[331] Because there is nothing in nonexistence except destruction and evil. It is existence which is that which is goodness, perfection, jamal and husn. You may learn that the jamal that blooms within nonexistence, it is like a bitter fruit laced with sugar.[332]

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in this case where the attributes are dependent on the dhat swt. Comment: Soon in maktub 3.122, the Mujaddid drastically changes this idea, and declares that all attributes, except the eight personal attributes, are created, contingent, and newly arrived. It seems to me, the commentator IAM, that although the Mujaddid avoids saying it directly, the eight personal attributes should be held as newly arrived. This, as well as the newer, seven descent system as proposed in maktub 3.122—these led Hazrat Wali-Allah Dihlawi (QS) to say that there is no essential difference between the Akbarian school and Mujaddid with respect to wahdatu 'l-wujud, c.f., Shaykh Amin. I, IAM would add that that maktub 3.122 also shows that there are still some critical differences. Now the Mujaddid understood Akbarian school through the eyes of the Mawlana Jami, and the Wujudi school, while there are other schools who interpret Akbarian school differently.

[322] i.e., that attribute becoming nonexistent

[323] characteristic of being ever-existing

[324] attribute

[325] nonexistence

[326] apart from that attribute

[327] Comment: This again confirms Sh Wali-Allah's proposition that there is no essential difference between the ontology of the Mujaddid and Ibn Arabi. Yes! Now see that even to the Mujaddid, attributes has no true external existence, which is what both Ibn Arabi and the mainstream Sunni ulama proposed. After all, what does a *smell of contingentness* mean? I IAM feel that the Mujaddid means that they are indeed contingent although they seem to be on the necessary-level, in his eyes of unveiling

[328] the possibility of, c.f., Aftabi

[329] husn and jamal, which are on the side of nonexistence, those

[330] imagination

[331] which is the dhat swt

[332] Comment: This sounds like zilliyat, and the Mujaddid rejected zilliyat clearly a few maktubs later, in 3.122. I am still keeping it in because editing out these parts need great knowledge, which I lack. And also because divulging the Mujaddid's new idea, that the attributes are all contingent, created and newly arrived, it is critical. And he explains it here. Inshallah, he swt would inspire more understanding of these into me, in the future, so that I can explain it to the world, better. Shaykh Amin, and other shaykhs who have studied Shaykh Wali-Allah Muhaddith Dihlawi's ideas, their comments are sought here. Because Sh Wali-Allah correctly noted that the Mujaddid rejected zilliyat finally. And those scholars proposed that there is no essential difference between the ontolo-

Preface 5 Bu the grace of Allah swt, I have come to know via the gaze of unveiling that

Revelation a In this birth (nashah),[333] Allah swt

1. he has nurtured the side of nonexistence for the contingent and created things by the perfection of his power, and

2. he swt has given it firmness and durability (thabat, istiqrar), on the level of sensation and imagination (hiss, wahm), by his perfect artisanry (s-n-‘), and

3. whatever husn and jamal that was reflected onto the side of possibility of nonexistence (),[334] he swt made that[335] as the locus of manifestation (mazahir) of that.[336]

Comment: Above section is Mujaddid’s old theory of zilliyat, and soon in maktub 3.122, he clearly rejects it as false unveiling.

Revelation b It was also revealed that in the last world, he swt

1. made the sides of existence of the created things predominant (tarjih), and

2. made those[337] the loci of manifestation for such husn and jamal of the attributes (mazhar-i husn va jamal-i sifat) that is present in their side of existence.

Summary of prefaces Now that these five prefaces are learned, as its result, what happens is this:

1. The differences between the husn and jamal of this birth (nashah) versus the final birth are made clear, and the beautiful (husn) sides and ugly (qabh) sides of these two things are learned in detail, and

2. What pleases him (SWT)[338] and what does not please him (SWT), these two are distinguished, and

3. From these acts of verification (tahqiq), this question,[339] it is also answered, and the prefaces are described in detail, which was dependent on the answer to question 1. These are not unknown to the wise ones.

Why Jacob was captivated to Joseph?

Answer: When, by the grace of Allah swt, via clear unveiling, I came to learn that al-

gies of Akbarian school and the Mujaddid. On the other hand, my analysis of maktub 3.122 shows there are still some critical differences—I guess Sh. Wali-Allah didnot consider those critical. Remember that the Mujaddid understood Akbarian school through the eyes of Mawlana Jami of the wujudi school, and there are other schools for Akbarian interpretations, but I won’t even consider them as my focus is on how the Mujaddid interpreted Shaykh al-Akbar, and he interpreted it in the Wujudi way

[333] i.e., this-worldly life

[334] that side of the divine attributes where, there is the possibility of nonexistence, c.f., Aftabi

[335] reflected husn and jamal

[336] contingent thing

[337] sides of existence

[338] Divinity

[339] Question: Why was Hazrat Jacob (AS) was so deeply captivated to Hazrat Joseph (AS)

though the elemental body of Hazrat Yusuf (AS) was created in this world, still it was a last-worldly body and unlike the other earthly things. Allah swt

1. made his[340] side of existence predominant (tarjih), and
2. made him into the locus of manifestation of the husn and jamal that come down from his (SWT) names and attributes, and
3. negated the taint of nonexistence that came down from his nafs or his prototype (asl),

and as its result, he swt

1. sanctified him[341] and his prototype from the disease of nonexistence, which is the root of all ugliness and imperfection (‘illat-i ‘adam keh mansha’i har qab-h va naqs), and
2. kept nothing in him except the predomination of the side (istila’i janib) of the light of existence, which is the lot of the residents of paradise.

Therefore, being captivated by his[342] husn and jamal is commendable in the same way that being captivated by the beauty of the residents of paradise is commendable. And that[343] is the lot (nasib) of the perfect man. The more perfect would the lover become, the more captivated would he be towards the beauty of that[344] world, and the further would he proceed towards the things liked by the great one (SWT). Because captivation towards that last world is like the captivation towards its owner (SWT). Because it is nothing but the picture of his (SWT) strategy (hikmat), and nothing but the veil of his (swt) curtain of greatness.

The irrefutable sayings of the Quran say,

1. Allah is inviting towards the world of peace (Wa ’llahu yad‘u ila dari ’l-salami)[345]
2. And Allah desires the last world (Wa ’llahu yuridu ’l-akhirata).[346]

Captivation of last-world: Good

Those who consider the captivation towards the last world as

1. bad as the captivation towards this world is, and
2. same as the captivation towards the ma sewa

they are unaware of the haqiqat of the last world properly. Despite clear differences, they compare the absent to the present.

1. **Group A: Rabiya sought to burn paradise** Poor Rabiya! If she knew about the haqiqat of the last world, then she would not have thought about burning it down, and would not have considered being captivated to it as anything else but captivation towards Allah swt.

[340] Hazrat Yusuf (AS)
[341] Hazrat Joseph (AS)
[342] Hazrat Joseph (AS)’s
[343] captivation
[344] last
[345] Q.Yusuf.25
[346] Q.Anfal.65

2. **Group B: Desiring last world is bad** Another person has commented that in the saying of Allah swt,

> Some of you desire this world whereas some desire the last world (Minkum man yuridu 'l-dun'ya wa minkum man yuridu 'l-akhirata).[347]

Both these two groups have been spoken badly of. May Hazrat Haqq swt grant both groups a sense of justice. How can it be conceived that he swt is inviting towards the paradise, but after one accepts that invitation, he swt is blaming the ones who accept that invitation? If captivation to the holy homestead of paradise were blameworthy, or even that there were only a taint of defect in that,[348] then that holy homestead of paradise would not be the abode on which he swt is pleased. Because being well-pleased (rida) is the ultimate level of acceptance (qabul). Instead, like what this world is, that[349] would have been the realm onto which his (SWT) anger lies. Indeed, it is nonexistence,[350] which is the

1. cause of all anger and bringer of the blame ('illat-i ghadb, ba'ath-i dhamm), and

2. origin (bekh) of all ugliness and imperfection.[351].

And that[352] is the lot of this world, and the cause (sabab) why it is cursed.[353].

When one turns one's face away (tabarriy) from nonexistence, then that taint of blame and ugliness is removed. So it is only the enemy who is displeased and not receptive (na-radi, na-maqbuli), while on the other hand, nothing is present in him except good-pleasure, reception of existence and light, nothing but union and arrival, ease, happiness (rida, qabul-i wujud va nur, ghayr az wasl va wusul, rahat, suruj).

Try for Paradise

The truthful news-giver (SLM) has said,

> Plant trees in the paradise by reciting *sub-hanallah, alhamdulillah, la ilaha illa 'llah.*

I.e., by reciting *sub-hanallah*, plant trees in the paradise.I.e., when you recite subhanallah, a tree is planted in paradise. What incomparability (tanzihiy) means is that what have appeared in this world in the clothes of these letters and words, that would take the form of the trees in the last world. Therefore, captivation to that tree, and receiving pleasure (taladhdhudh)

[347] Q.Al-Imran.152

[348] captivation to the paradise

[349] paradise

[350] exclusively

[351] Comment: So this is the reason why this world is cursed,

> An essential part of this world is nonexistence, which is the source (bekh) of all ugliness and imperfection

—that is what the Mujaddid is saying here, however, he makes a drastic rejection of zilliyat in maktub 3.122, and so this cause needs to be reinterpreted

[352] nonexistence

[353] reads like maktub 1.234 where he proposes the Akbarian/wujudi notion that existence is the source of all good, but soon, the Mujaddid unambiguously rejects zilliyat as false unveiling, and instead proposes a new system delineated in 3.122. There this dichotomy between existence and nonexistence

from it, it is identical to receiving pleasure from the attribute of incomparability (tanzih) (SWT). All the other things in the paradise, they should be held in the same analogy.

There are some sufis who have

1. revealed the deep mystery of tawhid, and ittihad in whatever measure, and
2. descended onto the loci of beauty (mazahir-i jamilah) of this birth, and then did loverness (‘ashiqiy-ha kardeh-and).

And via the medium of these acts, they have

1. established the act of witnessing and witnessed things (shuhud, mushahadah), and
2. thought that their beauty (husn va jamal) is the divine beauty.

And among those sufis, different ones have said,

1. O Allah! I have tasted you in every delicious food (Duqtuka fi kulli ta‘ami lidhidhin).
2. Today when your jamal shows without a veil
   Bewildered on the reason of tomorrow’s pledge

   Imruz chun jamal-i to biy-pardeh zahir ast
   Dar hayratam keh wa‘deh-i farda baraiy chist
3. When the thirsty drinks water
   Sees Haqq in the pot of water

   Az ‘atash gar dar qadah abi khorand
   Dar darun-i ab haqq ra nazarnad. .

However, in this birth, the truth of such sayings are beyond this fakir’s[354] understanding and realizing (fahm, dar yaft). Because this birth lacks the ability (taqat) to bear these delicate things (tahammul-i iyn nazukiy), and the receptivity to receive this type of felicity (qabil-i qabul-i iyn qism-i dawlat). If this birth had such a power to receive, then it would not be the object of the wrath of the master (SWT), and the message-bearer (SLM) would not say, *This world is accursed (Al-dun’ya mal‘unatun).*[355] Instead, it is the paradise, which has the worthiness (sazavar) to take in such mastery, and the receptivity for these stations (qabil-i iyn maqamat). *I have tasted you in every delicious food (Duqtuka fi kulli ta‘amin)*—this saying comes true for the heavenly food, but not in the worldly food, into which the water of nonexistence has been mixed. That is why eating that is not a mustahab (mustahsan) act.

Individual’s paradise To me, every individual’s paradise is the manifestation (zuhur) of that name (SWT), which is that individual’s origin of entification (mabda’i ta‘ayyun). That name would be manifested as trees and rivers, in the form of celestial damsels (hur) and palaces (qusur), in the attire of celestial servants and companions (wildan, ghilman). Within the names

[354] the Mujaddid’s
[355] hadith

(SWT), there are differences with respect to highness versus lowness, and being comprehensive (jam'iyat) versus not being comprehensive. And in that same way, there would be differences in the paradise. During the time of this act of manifestation (zuhur), if any act of witnessing (shuhud) or witnessed things (mushahadah), etc., are established, it would be beautiful (mustahsan) and pretty (ziba), and everything would be kept in their proper places.[356] On the other hand, if they are not in their proper places, one should not say such things, or show such vain courage—it would be placing on the improper place. However, the case of the sufis is different. Due to predomination of the excessive love (ghalba-i fart-i mahabbat), they have risen to the apogee of desire (kamal-i ishtiyaq). And wherever they have found even the faintest smell of the sought thing, they have considered that[357] to be a spoil of war, and hold it as their sought thing. The way they should be captivated to the true sought thing, they have been captivated to that[358] in that same way. And they have established its witnessing, unveiling etc. As a master said,

> Your good smell made me a drunk and mad
> Hear sound of footstep, I look there
>
> Beh buw-i to az jaham mast va biykhud
> Ze har su keh avaz pa-iy bar ayad

Yes! Such a type of interaction in the lovers and the restless ones ('ashiqi, biy-aramiy) is permitted (ja'iz), even that, it is preferred (mustahsan) but only if it is for the sake of Divinity (khoda) swt, and longing for meeting the sought thing (shawq-i liqa-i matlub) by himself. In that case, even their errors are like correctness, and their intoxication is like sobriety. It comes in the hadith, *The* sin *of Bilal is* shin *before Allah (Sinu Bilali 'indallahu shinun).*[359]

> Laughs onto your *ash-hadu*
> When Bilal cries out *as-hadu*
>
> Bar *ash-hadi* to khandeh
> Zand *as-hadi* Bilal

—

Beatific vision felt differently

You may learn that the unveiling of this fakir is this,

> In the paradise, everyone would realize the beatific vision (SWT) in accordance with that name (swt), which is one's origin of entification.

I.e., that name (SWT) which would be manifesting in the paradise in the attire of the tree, river, huriy, ghilman, etc.[360] etc. And in accordance to that name, one would receive the vision. What it means is that the tree. river, etc., which were the manifestations of that name, sometimes those would be like the eyeglasses, and

[356] i.e., would be good, c.f., Aftabi

[357] smell

[358] smell

[359] hadith, since Hazrat Bilal (RAD) was a native of Ethiopia, he used to mispronounce the palatal SH sound as the dental S sound in the azan

[360] *houri* is celestial damsel while *ghiman* is celestial servant

would show the felicity of the unqualified vision of Divinity (wasila-i dawlat-i ru'iyat-i ghayr mutakayyifa) (SWT). Then those would come back to their original states. And they would keep that paradise-dweller captivated and absorbed in themselves.

This[361] would keep repeating for infinity, in the same way that what happens with the lightning-like self-disclosure of the person (tajalli-i dhati-i barqiy), which happens in this birth. It is like what the sufis have said,

> For those who deserve it, that tajalli-i dhati keeps repeating for all the time, but behind the curtain (pardeh) of the names and the attributes. However, once in a while, for short intervals, that veil (hijab)[362] of the names and the attributes is raised for the duration of a flash of lightning.[363]And they receive the tajalli of the holy dhat (SWT) without any medium.[364]

One unique itibar

That name of Divinity (SWT) which is the origin of entification for that,[365] it is an itibar of the dhat (SWT). Then an itibar (i'tibar) of the dhat would suspend from each man's vision (ru'iyat). And that itibar would be his rabb. From this, let none imagine the relationship of being like a part.[366] Because the holy dhat (SWT) is entirely that itibar. It is not that some part of the holy dhat (SWT) is that itibar, and some other part is some other itibar—because it would be a sign of defect and new arrival.[367]

Question: The sufis say that the holy dhat (SWT) is entirely knowledge, entirely power (qudrat), and entirely desire (irada).[368] Although every itibar is entirely dhat, that particular itibar, which is observed, it is not like all the other itibars. The meaning of the verse, *Sight may not perceive him (La tudrikuhu 'l-absar)*[369] —it may be sought here. Now when

1. there is no difference between the itibars, and
2. each one[370] is identical to the dhat (SWT),

then what is the meaning of calling that one particular itibar, which is related to the witnessing, as *the itibar*?

Answer: All these itibars are identical to the dhat, instead it is as if each one of these is identical to the other.

1. **Qualifiedness** The distinction of qualifiedness (imtiyaz-i chuniy)—it is valuable to those who are captivated to this world. However, those[371] have no such

[361] sequence

[362] these lines shows that the Mujaddid used *hijab* and its Persian counterpart *pardeh* as synonyms

[363] i.e., a very short duration

[364] research needed-to find reference from sufi texts, the Mujaddid mentions that in his maktubs on zilliyat in volume 1, and possibly 2.1

[365] man

[366] i.e., the truth is that the itibar is not merely a part of the dhat

[367] i.e., the fragmentation of the holy dhat would be a sign that the dhat is defective and newly arrived, and so by reductio ad absurdum, that fragmentation is impossible

[368] research needed-to find reference from sufi texts

[369] Q.An'am.103

[370] of the itibars

[371] itibars

distinction between themselves. Instead, there is the distinction of unqualifiedness (imtiyaz-i biy-chuniy) between those. And those men of felicity who have made the transition from the qualified world to the unqualified world, the distinction between being unified and being separated is clear to them. They find those[372] distinct (imtiyaz) in the way that the eyes are distinct from the ears.

2. **Unqualifiedness** On the other hand, for that man of felicity whose origin of entification is the all-comprehensive name (ism-i jami‘)

   a) Even though he attains it[373] in a well-balanced (i‘tidal) format, according to the difference in degrees, and in an undifferentiated format

   b) he only attains parts from all the itibars of the holy dhat (SWT), and

   c) his vision (ru’iyat) is made to suspend from the said all those.[374]

   d) However, the narrowness of the comprehensive undifferentiatedness (diq-i jam‘iyat-i ijmal) is his part.

   e) Therefore, the narrowness of that[375] always remains with him.

   f) So as the final result, he remains deprived of encompassment and perception (ihata, d-r-k).

   g) These verses are verified here,

      i. *Sight may not comprehend him (La tudrikuhu ’l-absaru)*[376]

      ii. *And who is there more truthful than Allah (Wa man asdaqu mina ’llahi hadithan).*[377]

Unique elect You may learn that the slave whom Hazrat Haqq swt elects for himself by his mercy (SWT), he swt

1. ennobles him by the felicity of a complete fana (be-dawlat-i fana-i atamm musharraf), and

2. frees him from nonexistence, which is intrinsic to man (az qa’id-i ‘adam keh mahiyat-i uw shadeh bud).[378].

1. That[379] reaches the point that not a sign of him remains.[380]

2. After such a type of fana,[381] he swt grants that elect an wujud,[382] which is

[372] two states of being unified and being separated

[373] the distinction between being unified and being separated

[374] itibars, i.e., he gets to see all the itibars, c.f., Aftabi

[375] comprehensive undifferentiatedness

[376] Q.An‘am.104

[377] Q.Nisa.87

[378] Mujaddid is still in zilliyat and that is why he says *the tie of nonexistence, which is intrinsic to man (qa’id-i ‘adam keh mahiyat-i uw).* However, soon in maktub 3.122, he categorically rejects zilliyat, in instead proposes the new doctrine of seven-descent dualism. In it, he draws close to Akbarian school/Wujudis but still with critical differences

[379] the fana of that elect

[380] as that fana is most perfect

[381] which is maximally perfect

[382] physical body

a) like the wujud in the birth of the last world

b) suspended from the predomination of the side of existence of the contingent things (ta'alluq beh tarjih-i janib-i wujud-i mumkin)

c) the locus of manifestation of the perfections on the side of the existence of the names and the attributes of Divinity (SWT) (mazhar-i kamalat-i janib-i wujud-i asma va sifat-i ilahi).[383]

This type of verification has been mentioned before as well.[384]

When did they gain this body?

1. **Joseph AS** Hazrat Joseph (AS) was ennobled with this felicity[385] from the beginning of his existence (wujud-i nukhustin).[386]

2. *Mujaddid QS* On the other hand, this arif[387] attained it since when he received existence for the second time, and realized his second birth (waladat).[388]

When was physical beauty given?

1. **Joseph (AS)** In the case of Hazrat Joseph (AS), when this[389] was from his birth (jaballiy), then at that same time, he was given the physical beauty (husn-i zahir) as well.

2. **Mujaddid QS** On the other hand, in the case of this salik,[390] he attained that[391] as acquisition (kasb). And at that time, he was only given the inner light and spiritual beauty (nur-i batin) while the physical beauty (husn-i zahir) was kept reserved for the last world.

Awliya are superior

1. **Awliya are superior after anbiya** Such a type of possessor of felicity is the most exalted of existence and the rarest of the rarities, after the nabis (AS). Although they are not nabis (AS), still by following them (AS), they share their (AS) elect felicity. Although they receive as accompanied servant (tufail) eating the master's leftover (tufailiy) of the nabis (AS), still they sit onto their (AS) same table-spread of bliss. Although they are accompanied servants, still they sit with the master. Although they are followers, still they are the master's companion, and confidants of the mystery (muhasib, hamraz-i matbu'an). Sometime Allah swt given them unveiling of such mysteries that even the prophets compete for those, and desire to share those. It is like what the prophet has said, *Those who love one another for the sake of my majesty and greatness, podiums of light would be set up for*

[383] i.e., nominally human but with heavenly beauty
[384] where?
[385] of that type of heavenly body, c.f., Aftabi
[386] i.e., from his birth, c.f., Aftabi
[387] i.e., the Mujaddid
[388] traversing the sufi suluk, in the method of death before the death
[389] heavenly body
[390] i.e., the Mujaddid
[391] beauty

them. Seeing those, even the nabis and shahids would compete.[392]

2. **Awliya's superiority is only partial** However, such a type of interaction is a partial superiority. And on the other hand, comprehensive superiority is reserved for the prophets (AS). Actually, even that[393] is indeed the superiority of the prophets. Because when that is attained by following them, it is indeed their superiority. They are none else but holders of deposit left on trust. *Verily, my word has preceded for our slaves the prophets. Verily, they are the very ones who have received help. And verily, my army is the very one, which is predominating (Wa laqad sabaqat kalimatuna li-'ibadina 'l-mursalina. Innahum lahumu 'l-munsuruna. Wa inna jundana la-humu 'l-ghalibuna).*[394] This incontrovertible message of the Quran has made the prophets (AS) more honored, victorious and predominating over all the rest.

Perfect arif

Question: For the arif who has attained a complete fana, the body which is given to him, via that body, in this world, either

1. he still remains in this world of sensation and illusion (hiss, wahm) with the same existence (beh iyn wujud-i hum) as the rest of the existent things of this birth, or
2. he is thrown out of this degree.

If he is indeed thrown out, then has his existence been created in the outside? Take note that the unanimous opinion of the sufi tribe[395] is that that none exists in the outside except Haqq swt.

Answer: Finally what I have learned is this, *Comment: This and the next two questions and answers smack of zilliyat, and the doctrines of the Wujudi school of Akbarian s, which the Mujaddid repudiates in maktub 3.122 decisively. So this section must be re-interpreted, and therefore, I am leaving these out.*

Quran: Benefits of recitation

For this reason, reciting the Generous Quran is superior to all other acts of worship. And its intercession is accepted more and placed before all other acts of intercession, even when it is the intercession of the angels or the prophets (AS).[396]

The benefit that is realized by reciting the Quran, how can it be described in detail? Many instances, it takes the reciter to such a sublime level that there is not even the room of the head of an hair.[397] Question: Is it only the letters and words of this Quran, which are specified with this felicity? Or are the letters and words of the

[392]hadith, Tirmidhi

[393]partial superiority of the awliya

[394]Q.Saffat.171-3

[395]i.e., the Akbarian/Wujudi school

[396]we can read here, *that the Quran is so sublime* instead. Because the reasons given here smacks of zilliyat that the Mujaddid rejects soon in maktub 3.122, and so I am editing them out, in keeping with his (QS) unrealized dream expressed in maktub 1.260,. There he (QS) dreamed of an edited version of the Maktubat, which would take out those sections of his maktubs, which have been made mansukh by later unveilings

[397]between the Necessary level and the reciter

rest of the heavenly books are partners to it as well? Are all that ancient words from his own self (kalam-i qadim-i nafsiy) swt?

Answer: All those books are equal in this felicity. In unveiling, only this much difference is understood that the Generous Quran is in the center of circle of those.[398] And the rest of the heavenly books. or instead all the speech that is spoken, it is as if all those are the circumference of that circle. As the result, it is as if the Generous Quran is the prototype and the noblest one (ashraf) of all the books. Because the center of the circle is greater than all its parts, and it is the prototype of the rest of the points. The center of the circle — it is as if the rest of the points are differentiation of that center, and that center is the undifferentiation of the circumference. On the high rank of the generous Quran, Allah swt has said, *And verily indeed it is in earlier books as well (Wa innahu lafi zuburi 'l-awwalina).*[399]

Witnessing he swt in this world

Question: It has been understood from the earlier verification that

1. In this birth, in the loci of manifestation of the beauty, the said act of witnessing (swt) and witnessed thing, does not take place, and

2. those[400] lack that receptivity so that those also can be loci of manifestation (qabiliyat-i mazhariyat) of that holy degree.[401]

If so, except these loci, are there some other loci where the witnessing (swt) takes place?

Answer: This fakir believes that in this birth (nasha'), only the *yaqin*, certitude is attained. The result of that certitude are,

1. vision by the eyes (ru'iyat-i basariy), and

2. witnessing (mushahadah) or vision by the heart (ru'iyat-i qalbiy)

in different degrees ('ala tafawut al-darajat). However, those[402] types of witnessing are relegated and dependent onto the last world.

The author of the *Ta'arruf*[403] is a great man among the sufis. And he has narrated this matter, which is the ijma of the sufi shaykhs, in his book. He said,

> Everyone has ijma on this matter that the seeing (ru'iyat) of Haqq swt does not take place in this world, neither via the eyes nor via the heart. Except firm certitude (yaqin), nothing is present in this world.[404]

Yaqin: Types

Question: It is a established saying of the sufis that there are three levels of yaqin, certitude

1. cognitive certitude ('ilmu 'l-yaqin)

2. visual certitude ('ainu 'l-yaqin) or direct () yaqin

[398] heavenly books
[399] Q.Shu'ara'.196
[400] loci of manifestation of this-worldly beauty
[401] of the Necessary level, additionally
[402] other than yaqin
[403] Shaykh Abubakr Muhammad Ibrahim (QS)
[404] on Haqq swt, including his vision

3. true certitude (haqqu 'l-yaqin).

Here,

1. **Cognitive yaqin** Cognitive certitude ('ilmu 'l-yaqin) means *pointing out the trace-maker from the trace (istidlal az athar beh mu'thir)*, e.g., in the method of demonstrative proof (istidlal), from knowing (az 'ilm),[405]proceed to believing that there is a fire.

2. **Visual yaqin** Visual certitude ('ainu 'l-yaqin) means seeing that fire with one's own eyes.

3. **True yaqin Haqqu 'l-yaqin** is one entering into the fire oneself.

Therefore,

1. In this case, when an act of seeing (ru'iyat) is not attained even by the heart, how can there be a visual yaqin ('ainu 'l-yaqin)?

2. And on the other hand, what the sufi shaykhs have said, *An unbounded act of seeing would not take place ('adam-i ru'iyat-i mutlaqan)*, how can it be true?

Answer:

1. **Earlier sufi shaykhs** Ijma of the sufi shaykhs should be interpreted as ijma of the earlier sufi shaykhs. Because the later ones have ruled the opposite, and instead have held that witnessing by the heart is permissible.

2. **Mujaddid's opinion** On the other hand, to this fakir, this saying[406] has not been established.

Three yaqins It is said that there are these three levels within yaqin.

1. 'Ilmu 'l-yaqin On the other hand, this fakir believes that actually those are sub-levels within the level of the *cognitive yaqin ('ilmu 'l-yaqin)*. Yes! They do have *cognitive yaqin ('ilmu 'l-yaqin)*.

2. 'Ainu 'l-yaqin However, they have failed to reach the *visual yaqin ('ainu 'l-yaqin)*.[407] They have said that the visual yaqin ('ainu 'l-yaqin) is comparable to seeing the fire, but that is actually not seeing the fire, instead that is seeing the smoke. And that only makes a demonstrative proof towards the existence of the fire, instead of seeing it.[408] And it did happen in the same way as it happened in the case of 'ilmu 'l-yaqin, where in the method of demonstrative proof (istidlal), from the knowledge of the smoke, one finds that the fire does exist (az 'ilm-i dukhan bud bar wujud-i atash). Here *finding the fire witnessing the smoke (az ru'iyat-i dukhan)*, this second yaqin is more complete (atamm) than the first yaqin. Because its proof is stronger. I.e., there it is proven via cognition ('ilm), while on the other hand, here it is proven via vision (ru'iyat).

[405]i.e., having seen the smoke

[406]*An unbounded act of seeing would not take place ('adam-i ru'iyat-i mutlaqan)*

[407]in its true form

[408]directly

3. Haqqu 'l-yaqin In the same way, in haqqu 'l-yaqin, it is realizing (mutahaqqiq) with that smoke, not realizing with the fire. It is making a demonstrative proof (istidlal) of the fire from the smoke. This third yaqin is more complete and more perfect (atamm, akmal) than the two earlier yaqins. Because it is as if he himself turns into smoke, and makes a demonstrative proof of the existence of the fire.

Separation: Internal from the external realms There is a lot of separation (farq) from the internal realm to the external realm (anfus ta afaq). i.e., another thing, and oneself. Allah swt has said,

> 1. Soon I would show my own signs in the afaq and in within their nafses, so that it is revealed to them that *Indeed he is Haqq.*[409]
> 2. There are signs for the faithful present on the land, and within your nafses. Don't you look at those?[410]
>
> Therefore, whatever is seen in the afaq and anfus, all those are
>
> 1. signs of the sought thing (SWT), not the sought thing itself.
> 2. signs of the smoke or the fire, the prototypal fire is not seen.
>
> And the additional result is that the interactions of the afaq and the anfus, those are like proofs. And it[411] is the haqiqat of the 'ilmu 'l-yaqin.

Instead, 'ainu 'l-yaqin and haqqu 'l-yaqin, they should be searched beyond the afaq and anfus.

Sufis: Sought thing within self Subhanallah! The masters have relegated the finding of the sought thing (yaft-i matlub) within their nafses, and have held that it is impossible for it to remain out of it.

1. One of their masters has said,

   Like a blind man don't look for him around
   Whatever is there is under the blanket

   Hamchu nabina mabr har suiy dast
   Ba to dar zir-i galim ast acheh hast

2. another one has said,

   When that display of beauty is not beyond yourself
   Covering feet and head, observe your true looks

   Chun jalwah-i an jamal berun ze to nist
   Pa dar daman va ser beh ja'ib andar kash

3. still, another one has said,

[409] Q.Fusilat.53
[410] Q.Dhariyat.50-51
[411] i.e., having yaqin that those are the proofs

Be the atom good or bad
Lifelong remains within one's self

Zarrah bar bas nik, dar bas bar bud
Garcheh 'umriy tag zand dar khod bud

4. The author of the *Fusus* has said,

> The tajalli of the holy dhat (swt) does not take place in any other form save the form of the receiver of that tajalli.

5. another master has said,

> People of Allah, whatever that they see (miybinand) after attaining fana and baqa, they witness that within their own selves (khod). And whatever that they come to know (shanasidan), they find that within their own selves. Their bewilderment (hayrat) is within their own selves as well.

6. and the Quran says,

> And those are within your own nafses, don't you notice (Wa fiy anfusikum afala tubsirun)?[412]

To this fakir, the anfus is as without any receipt[413] (biy-mahsal) or worthless as the afaq. And empty and luckless in finding the sought thing (az yaft-i matlub khaliy va biy-nasibiy). All the beauty that is there in the macrocosm and the microcosm ('alam-i kabir, saghir), all that proves and points out the sought thing (SWT). The arrival (wasl) to the sought thing take place beyond the afaq and anfus, and beyond suluk and jadhba. The journey in the afaq is called the suluk, and the journey within the nafses is called jadhba. Therefore, suluk, jadhba, journey in the world beyond, and journey within the nafses (sayr-i afaqi, sayr-i anfusi) all those are included within sayr ila 'llah. It is totally unlike what the sufis say, which is that they call the sayr and suluk of the afaq as sayr ila 'llah, and on the other hand, call the jadhba and suluk of the nafs as sayr fi-'llah. However, it is not like that. What to do? Haqq swt has informed them like that, and on the other hand, taught me like this. *O Allah! You are pure. What you have informed us, we know nothing beyond that (Sub-hanaka la-'ilma lana illa ma 'allamtana).*[414] I am very small, and I only eat their left-over. What power do I have that I say beyond what they feel? However, when the level of the blind following has been crossed, I am compelled, and so I am saying whatever I am finding, regardless of whether it conforms to the sufi tribe or opposes. When Imam Abu Yusuf crossed the level of blind following, then it was wrong for him to follow () his master and teacher Imam Abu Hanifa (RAD). *O Allah! Do not take on us if forget or err (Rabbana! La tu'akhizna in nasina aw akhta'na)*![415]

[412] Q.Dhariyat.21
[413] of Divinity swt
[414] Q.Baqara.32
[415] Q.Baqara.286

Vision of yaqin: Question Question: When these three levels of yaqin are included within the knowledge-based certitude (‘ilmu ’l-yaqin), then what is the vision-based certitude (‘ainu ’l-yaqin)?

Vision of yaqin: Answer Answer: An example of the vision-based certitude (‘ainu ’l-yaqin) is that type of state (halat), which is present between the fire with the smoke. When the pointer (mustadlil) reaches the end point of proof, i.e., reaches the smoke, then such a relationship is created between him and the fire, like the relationship that the smoke has with the fire. This fakir considers this state the vision-based certitude (‘ainu ’l-yaqin). It is above the knowledge-based certitude (‘ilmu ’l-yaqin) and proofs, and beyond the afaq and anfus. When the veil of proof (pardeh-i istidlal) that is in-between is raised, which happens in the ultimate point of the degree of knowledge, then necessarily one is compelled to leave knowledge and reach unveiling (az ‘ilm beh kashf). And from the absent go to witnessing and presence (az ghayb beh shuhud va hudur).

Witnessing and perception: Difference You may learn that witnessing (shuhud) and presence (hudur) are different things, and seeing and perception (ru’iyat, ihsas) are separate things. He whose eyesight is defective and weak, he does experience witnessing and presence (shuhud, hudur) in blazing sunlight, but seeing and sensing (ru’iay, ihsas) fail to take place.

Warning

There are two degrees in being realized (mutahaqqaq) with the shadow,

1. cognitive certitude (‘ilmu ’l-yaqin)
2. visual certitude (‘ainu ’l-yaqin).

A. Knowledge-based certitude

1. **Proof needed** Until one mixes with the smoke, crosses all its points, and arrives onto its end point, one would remain on *‘ilmu ’l-yaqin*, the knowledge-based certitude. Because that remaining point of it, that would be the barrier. And due to that,[416] proof is required.
2. **No proof needed** On the other hand, when one would cross all the points, and finally arrive onto the endpoint, no proof would be required. Because all the veils[417] have been raised. And like the smoke, that one has also attained *‘ainu ’l-yaqin*, eye-based certitude.

So understand!

B. Reality of certitude And what else can be written on the *haqqu ’l-yaqin*, reality of certitude. Because attaining it completely, it depends on the last world. If anything from it is attained in this world, then that takes place only for the elect of the elect. Sayr-i anfusi is like the haqqu ’l-yaqin. And to them, that is included within the ‘ilmu ’l-yaqin. And their afaq

[416] barrier

[417] between that one salik and the Necessary

has become like the anfus. Their knowledge of the presence ('ilm-i huduri)[418] that remained with them, that has turned into 'ilm-i husuli. And their anfus has become like the afaq. And they have attained *'ainu 'l-yaqin*, which is beyond the afaq and the anfus. They are few in number.

Epilogue on beauty

In this, that Muhammadan husn and jamal would be clarified (salam be on its possessor), which comes from the love (mahabbat) of the master of the inhabitants of the cosmos (swt). Indeed Hazrat Joseph (AS) possessed sabahat, and due to that, he became the beloved of Hazrat Jacob (AS). On the other hand, our nabi (SLM) is the seal of the rasuls (AS), he (SLM) had such a malahat that for it, he (SLM) became the *mahbub*, beloved of the creator swt of the heavens and the earth. Even that, the heaven and the earth were created for him (SLM), as it comes.[419]

Creation of Muhammad: Unique You may learn that the creation of Muhammad (SLM), is not at all like the other creation of the other human individuals of this world. Instead, the creation of no other thing of this world has any relationship with his (SLM) creation. Because although he (SLM) had a physical body ('ansiriy), still he was created out of the holy light of Haqq swt, as the rasul (SLM) said, *I have been created out of the light of Allah swt (Khuliqtu min nuri 'llahi).*[420] None else had this felicity in that one's lot.

All attributes are contingent *Comment: The Mujaddid now makes a dramatic reversal of his earlier view, which was that all the attributes have real existence as the dhat. However, now he is saying that even the personal attributes have the* smell (ra'ihah) *of contingentness. I.e., all the attributes are contingent, and with that, he draws far closer to Akbarian school.*

The clarification of this subtle mystery is this: It has been narrated before[421] that,

> **The eight attributes, although they are within the Necessary circle, they still need (ihtiyaj) the dhat (SWT). And due to that, there is a smell of contingentness (ra'ihah-i imkan) present within them**.

Comment: Now the Mujaddid is saying that all the attributes, even the eight personal attributes, are contingent. And he is making a dramatic reversal of his earlier thesis that all the attributes have external existence, and coming into agreement with the Akbarian school

1. Therefore, when there is room for contingentness even within the ancient personal (haqiqi-i qadima) attributes, then contingentness is present there even more within the relational (idafiya) attributes.

[418] Aftabi interprets it as knowledge of the self or *atma-jnana* in Bengali/Sanskrit

[419] in the hadith, *Had I not created you, I would not have created the heavens, nor would I have manifested my nurturing nature (Law laka, khalqat al-aflaka wa lama azhartu 'l-rububiyyata)*

[420] hadith

[421] in the earlier part of this same maktub

2. Moreover, lack of ancientness (‘adam-i qidam) is a stronger proof for that they are indeed contingent.[422]

Rasul relates to relational attributes I have learned via clear unveiling (kashf-i sarih) that the rasul (SLM) grew out of that contingentness which relates to the relational attributes (sifat-i idafiya) (SWT)—it is not from that contingentness which abides within the rest of the contingent things in the cosmos. Although I looked at all those contingent things of the cosmos via the sharpest eyes, still I was unable to find the existence of the rasul (SLM) within them. Instead, I felt (mahsus) that his origin of creation and contingentness (khulqat, imkan) is the existence and contingentness (wujud, imkan) of the relational attributes (idafiya). Because the rasul's (SLM) existence (wujud)[423] is not of the contingent domain, instead it is above this world —it is due to that reason that that he (SLM) had no shadow. In this world, everyone's shadow is subtler than one's body. However, when there is nothing subtler than him (slm) in the cosmos, then how can he (SLM) have a shadow?

Attribute of knowledge Listen! Listen!

1. The attribute of knowledge is a personal (haqiqi) attribute. And it exists in the outside.

2. Relationships are added to that attribute as accidents (idafatiy ‘arid shud), e.g., undifferentiated, or differentiated. And that[424] gets divided into different classes (taqsim) by that.[425]

3. Then those classes (qism) are included within the relational (idafi) attributes.[426] And they are included within the circle of fixedness (thubut).

The other relational attributes are already in there—it has said before already.

Creation of Muhammad I witness that the undifferentiated knowledge, which has become an relational (idafi) attribute, it is a light from Allah swt. And that light was cast into multiple wombs (beh arham-i mutakaththira),[427] after it was given a family lineage from a hardened form (insibab az islab). And by the wisdom (hikmat) of Allah, for the benefit of man, it has been made to appear in the human form (dar

[422]Comment: Now, finally, the Mujaddid, he is back again at a different view of the attributes, and he proposes that all the attributes are contingent. Remember that Mujaddid has been all the attributes have reified or hypostasized existence as Platonic archetypes possess. The relational attributes are definitely contingent, but even the haqiqi attributes are so. This, coupled with the ultimate Mujaddidi view as in maktub 3.122, may be why Shaykh Wali-Allah Dihlawi said that he finds no difference between the Mujaddidi and the Akbarian views. Further research is needed here. IAM, Shaykh Amin and other researchers on Shaykh Wali-Allah Dihlawi, can you comment?

[423]physical body

[424]attribute of knowledge

[425]addition of relationships

[426]at the next level

[427]c.f., refers to the hadith that this light was first given to Hazrat Adam (AS), and next, via his descendants, and the wombs of their wives, reached Hazrat ‘Abdullah (RAD), the father of the rasul SLM), and from him it went to the womb of the mother of the rasul Hazrat Amina (RAD), c.f., ‘Abdul-haqq Muhaddith Dihlawi, *Madarij an-Nubuwat*, IAM

nasha'i 'an-s-r-y), which is the most beautiful form (ahsan-i taqwim), and has been named Muhammad and Ahmad (SLM).

Knowledge

Listen carefully!

1. **Undifferentiated knowledge** This prison of undifferentiatedness (qayd-i ijmal) has imprisoned (muqayyid) the unbounded (mutlaq) knowledge, and brought it down from being the haqiqat to being the added thing (idafat).[428] However, that prison of undifferentiatedness (qayd-i ijmal) has neither increased (ziyadat) anything else within that knowledge, nor has bound any part of that.[429] Because undifferentiated knowledge means that knowledge itself, instead of something additional to that,[430] which is annexed (mundam) to it.

2. **Differentiated knowledge** On the other hand, the differentiation of knowledge is its opposite. Because that[431] has many particulars (naqadaiy juz'iyat-i mutakaththirah) as the result of the act of differentiation. It is an astonishing type of imprisonment (qayd), because here, at the same time,

    a) prison is the locus of manifestation for freedom (mazhar-i itlaq)

    b) well-imprisoned thing (tarf-i muqayyidiy),[432] is identical to the freed thing (nafs-i mutlaq).

Knowledge with such a delicateness (nazukiy) is related to the holy dhat swt. And it can noticed in it that knowledge ('ilm) there is identical to the knower ('alim) and at the same time, what is known (ma'lum). It is the same way that it happens in 'ilm-i huduri.

Knowledge: Unique receptivity The other attributes[433] are its opposite, for they lack such receptivity (qabiliyat). Therefore, it may not be said that *qudrat*, power is identical to both *qadir*, the powerful one and *maqdur*, one onto which that power acts. In the same way, it cannot be said that *iradah*, desiringness is identical to both *murid*, one who desires and *murad*, one who is desired. Therefore, the attribute of knowledge is unified (ittihad) with the dhat of the knower realizes an erasure (idmihlal).[434] Such deep is that fana that the other attributes[435] are unable to accomplish that.[436]

Knowledge: Nearest attribute From this, you may understand how near Ahad is to Ahmad. Because the intermediary inbetween, which is the attribute of knowledge, it is unified (ittihad) with the sought

[428] i.e., brought down the attribute of knowledge, from being an absolutely sublime haqiqi attribute, to a lower-level relational attribute. Its purpose, I guess, is so that that the relational attribute can relate to the creation, IAM

[429] knowledge, within any clause, c.f., Aftabi

[430] knowledge

[431] differentiated knowledge

[432] knowledge, c.f., Aftabi

[433] apart from knowledge

[434] i.e., that attribute of knowledge within that dhat attains a super-deep fana in the dhat of the knower

[435] apart from the attribute of knowledge

[436] super-deep fana

thing. So how could there be a veil (hijabiyat)? In this way, the attribute of knowledge has such a dhati beauty that is not present in any other attribute. This husn is not fixed (thabit). I understand that it is due to this reason, before Haqq, the most beloved attribute of the Necessary is the attribute of knowledge. When its husn has a taint of biy-chuni, it may not be perceived by the sensory organs (hiss).

Muhammadan beauty Perceiving (idrak) that husn completely, it is reserved for the last world, which is the homeland of the vision (mawtin-i ru'iyat). Therefore, when the master swt would be seen, then the beauty (jamal) of Muhammad (SLM) would be realized. In this world, two-third beauty has been given to Hazrat Joseph (AS), and one-third has been divided among the rest. Still, beauty of this world means beauty of Muhammad (SLM). And if you mean husn, it means his (SLM) husn who is the beloved of Divinity (khodawand) swt. After all, how can the beauty of someone else equal his (SLM) beauty? After all, when he (SLM) has been unified (ittihad) to the sought thing (SWT), his (SLM) beauty is identical to the beauty of the sought thing (SWT). Since none else has had such an unification (ittihad), none else has such a beauty (husn).

Muhammadan creation Regarding the creation (khilqat) of Muhammad (SLM), indeed, it is newly arrived (huduth). However, he (SLM)

1. supports himself by leaning (mustanid) against the ancientness (qidm) of the dhat (SWT), and
2. his contingentness also ends at the necessayness (wujub) of the divine dhat (SWT)
3. his husn or beauty is the husn of the holy dhat (SWT), within which there is not even a taint of the non-husn (ghayr-i husn).

Consequently, there is no room for that husn or beauty[437] to end. When it is like that, necessarily, it[438] suspends from the love of the unboundedly beautiful (mahabbat-i jamil-i mutlaq) (SWT). And he (SLM) becomes the beloved of him (SWT).*Fa-inna 'llahu ta'ala jamilun yuhibbu 'l-jamal.*

Allah's love for rasul

Question: It says in the Quran,*Allah loves them (Yuhibbhum 'llahi).*[439] This verse proves that there are some objects apart from the rasul (SLM), whom Hazrat Haqq swt loves . Therefore, some one else may also become the beloved of Allah swt. So what excellence does he (SLM) have that others lack?

Answer: Mahabbat has two types,

1. Related to the dhat of the lover
2. Relates to something other than his dhat.

1. **Higher-level Love** Type 1 mahabbat is called *mahabbat-i dhati*, which is the highest type of mahabbat. Because the way that one loves one's own self, one

[437] Muhammadan husn
[438] Muhammadan husn
[439] Q.Ma'idah.54

does not love anyone else else. And this mahabbat is very firm and powerful, it does not get destroyed by any external cause. He who it relates to, he is purely mahbub, beloved. And he lacks even a taint of muhibbiyat, loverness.

2. **Lower-level love** Type 2 mahabbat is its opposite. It is accidental and prone to setting down (zawal-i padhir). He who that[440] is related to, although he is beloved (mahbub) in a way, still he himself possesses loverness as well.

1. **Type 1: Superior love** When the beauty (husn va jamal) of the final prophet (SLM) depends on the beauty of the holy dhat (SWT), as it has been described, then the type 1 mahabbat, which relates to the holy dhat (SWT), it indeed gets related to him (SLM). And due to the relationship with that mahabbat, the holy dhat (SWT) becomes the sheer beloved (mahbub-i sirf). And in the same way, he (SLM) also becomes sheerly beloved (mahbub-i sirf).

2. **Type 2: Inferior love** When the others have failed to attain this felicity,[441] then those others have failed to receive a part of the husn of the dhat. Instead, type 2 mahabbat has become related to them.[442] And made them beloved in a way.[443]

Rasul (SLM): Beloved in an unbounded manner However, the unbounded beloved (mahbub-i mutlaq) is the rasul (SLM) indeed. In the same way that the lover loves his own self, he[444] loves him.[445]

Loves are equal: Muhammadan and Mosaic

I am also feeling this. That type of predominating (ghalba) love that Hazrat Moses (AS) had towards Hazrat Haqq swt, it made him (AS) the leader (ra'as va ra'iys) of the lovers. And in that same way, Hazrat Haqq swt had the same type of excessive (ifrat) love for Hazrat the seal of the prophets (SLM). I drowned in both of these two seas of love, and I became careful in differentiating these two loves. I.e., I tried to understand which one of these two loves is stronger or weaker. And I held that the love for the creator is stronger than the love for the creation, because *The party of Allah predominates (Inna hizba 'llahi humu 'l-ghalibun)*,[446] still at the end, I failed to find any difference. It is as if he swt has measured both of these two loves in equal measures, on the balance of justice. And he (SWT) has not allowed any discrepancy even in the amount of a head of a hair.

Rasul's Creation: Specific names

Question: The honorable sufis have held that all the individuals of the cosmos are the loci of manifestation (mazhar) of the names of Divinity (SWT). And that those names are the haqiqat of the things. I.e., they have held that the things are the shadows (zilal)

[440] type 2 love
[441] type 1 mahabbat
[442] lower-level group
[443] i.e., in a common run-of-the-mill manner
[444] the lover who is Allah swt himself
[445] Hazrat Muhammad (SLM)
[446] Q.Ma'idah.56????

of the names (SWT). In that case, the cosmos is totally the unveiling of the names. On the other hand, you[447] have specified some of the names for the creation of the rasul (SLM), as it has been mentioned before. Comment?

Answer:

Haqiqats of things

A. Akbarian view To the sufis,[448]

1. haqiqats of the things are the fixed entities (‘ayan-i thabita), which are cognitive forms (suwar-i ‘ilmiya) of the divine names in the divine mind (SWT). Those are not the divine names themselves. And

2. this world is the manifestation (zuhur) of those cognitive forms. However, it is said metaphorically that the names are manifestation (zuhur) of the names. Instead, they say that the cognitive form of a thing is identical to that thing, instead of being merely a similitude or an image (shabah, mithal) of that thing.

B. Mujaddidi view On the other hand, what I have said about the Muhammadan creation is that he (SLM) is the manifestation of the divine name itself (zuhur-i nafs-i ism-i ilahi),[449] not the manifestation of some cognitive form (surat-i ‘ilmiy’i). There is a gulf of difference between a thing vis-a-vis its cognitive form.

[447] Mujaddid QS

[448] Wujudis

[449] directly

Cognitive form If one imagines the form of fire, where is the brightness and shine (ishraq, ida’at) in its cognitive form? Those were the perfect things and beautiful things of fire. In the cognitive form of the fire, there is the example and image (shabh, mithal) of the fire. It is so regardless of whether the philosophers (arbab-i ma‘qul) like it or not. Or they call that the true fire or not. However, our clear unveiling denies it. I.e., cognitive form of the fire, it is nothing but the example of the fire that exists in the outside.

A. Contingentness of prototypes

1. **Cognitive forms** I am feeling that the cognitive forms, which are the manifestation of the cognitive forms of the names (zuhur-i suwar-i ‘ilmiya-i asma), their contingentness and existence are like the contingentness and existence of the things outside, which have found fixedness and settledness on the level of imagination via divine artisanry (dar martabah-i wahm beh sun‘-i khodawandi thabat va taqarrar).[450]

[450] Take note that this is zilliyat, and the Mujaddid decisively rejected that as false unveiling soon afterwards). Comment: The Mujaddid (QS)

a) he is still in zilliyat, which he decisively rejects later in 3.122, and instead proposes a Akbarian/Wujudi-like system of ta‘ayyuns and

b) he no longer mentions *shadow wujud* as his knowledge has developed due to more advanced unveiling. And finally, in 3.122, he categorically denies shadow wujud and zilliyat as false unveiling

2. **Rasul's essence** On the other hand, the divine name, which unveiled itself, to create the rasul (SLM),

    a) its contingentness is like the contingentness of the relational attributes, and

    b) its existence is like the existence of those relational attributes, i.e., present in the level of haqiqat.[451]

B. Direct unveiling of a name (SWT)

1. Except the blessed rasul (SLM), none is coming in my gaze, who could be the locus of manifestation for the divine name directly.

2. However, the Quran full of wisdom, it is also the direct unveiling of the divine name — it has been hinted before.[452]

In summary, the origins of the manifestation (zuhur) of the Quran, they are the personal (haqiqi) attributes, and on the other hand, the origin of the unveiling of Hazrat Muhammad (SLM), they are the relational (idafi) attributes. It is for this reason that the Quran has been said to be ancient (qadim) and uncreated. On the other hand, Hazrat Muhammad (SLM) is a newly arrived thing and created thing (hadith, makhluq).

Kaaba And the matter of the holy Kaaba, it is even more astonishing than this dual manifestations (zuhur) of the name. There manifestation means incomparability (tanziya) without the attire of forms or shapes (kiswat-i suwar, ashkal).[453] Because the holy Kaaba, which is the locus of prostration of all the created things, it does not mean only those pieces of stone, or the walls and the roof. If those walls or the roof are no longer there, the Kaaba would still remain the Kaaba. And the locus of prostration for everyone. Therefore, manifestation is there, but no form. This is a most astonishing thing.

Left-over from Muhammadan mud Listen! Listen! In this elect Muhammadan felicity, although none other has a share, still it should be that after he (SLM) has been created and perfected (takhliq, takmil), at least a remainder remained from that elect Muhammadan felicity. Because on the table-spread of invitation of the great masters, there has to be some excess so that the left-over-eaters (tufailiy) and servants receive a share. Therefore, that remainder/left-over has been given to a certain felicitous man within his ummat. And making that[454] the mud of that man's essence or reality, he has been created. And have made him the rasul's follower and heir, and a partner in his elect felicity.

Nothing is impossible for the Generous one
He can do whatever he wants

Ba kariman, karha dushvar nist

[451] c.f., Aftabi

[452] So they are only these two things that could be the *direct* unveiling of a divine name, the rasul (SLM), and the Quran

[453] i.e., a most rarefied manifestation that is without any intermediary

[454] remaining left-over

This remainder is that remaining mud, which was left over after the creation of Hazrat Adam (AS), and which was in the lot of the date tree. As the rasul (SLM) said,

> Honor your aunt the date tree, because she has been created out of the remaining mud of Adam (Akrimu ammatakumu 'l-nakhlata, fa-innaha khuliqat mina 'l-tinati Adama).[455]
>
> Yes! Even the mud has a share
> In the goblet of the great ones
>
> Baleh! Wa li-'l-ardi
> min ka'siy al-kirami nasibun

Haqiqat-i muhammadi

Question: Regarding *haqiqat-i muhammadi*, Hazrat Shaykh Muhyiuddin Akbarian school and his followers, they

1. have interpreted it as the *undifferentiation (ijmal) of the knowledge of Allah*, and
2. have thought that it is the first entification (ta'ayyun-i awwal) or self-disclosure of the person (tajalli-i dhat), and
3. have held that above it lies the level of *la-ta'ayyun*, which is the degree of the sheer dhat (SWT).

On the other hand, you[456] have

1. held that it is a type (qism) of knowledge, and
2. included it within the relational attributes, which are a level lower than the personal (haqiqi) attributes.

Comment?

Answer:

A. Akbarian school's opinion In the outside (kharij), Shaykh Muhyiuddin and followers have denied the existence of

1. anything except the disengaged one-in-number dhat (dhat-i ahadiyat-i mujarrada), or
2. any attribute even if it is a personal (haqiqi) attribute, even though he admits the cognitive existence of the attributes in the mind of Haqq swt.

Therefore, necessarily, to him,

1. undifferentiated (jumali) knowledge is the first entification, and next
2. the attributes get fixed (thubut-i sifat).

I.e., fixation of the attributes is a branch of the fixation of knowledge, as if they do not fixed anywhere except in knowledge. Therefore, to him, knowledge is in the forefront of everything. And it brings together all perfections.

B. Mujaddidi opinion On the other than, what has been unveiled to me is this: **The eight personal (haqiqi) attributes, like the Necessary person (SWT), exist in the outside. If there is any difference, it is with respect to**

[455] hadith
[456] the Mujaddid

being the center or not being the center.[457] This has been said before as well. This saying agrees with the opinion of the ulama of the mainstream Sunni congregation. *Shakara 'llahu ta'ala sa'yahum.*

C. Sunni ulama's opinion They[458] have said that existence of his (SWT) attributes are additional (za'id) to the existence of his dhat. In this context, it is meaningless to call undifferentiated knowledge ('ilm-i jumali) as the first entification. And at the same time, it is meaningless not to call it so. Moreover, the divine attribute of livingness (hayat) precedes all other attributes. Even the attribute of knowledge follows it. There is no way to put knowledge before it. Especially, if some other clause is added to knowledge, then that knowledge is on a lower level than disengaged () knowledge, and is included within the relational attributes. This has been narrated before as well. Yes! If undifferentiated knowledge is called the first entification of knowledge, then it could be said. If so, differentiated (tafsili) knowledge would be its second entification.

Form of name

Question: Shaykh Muhyiuddin (QS) has called the 'ilm-i jumali as haqiqat-i muhammadi, and thought his elemental ('unsuri) body as the manifestation (zuhur) of that.[459] What does *that* refer to? To the manifestation of that name itself (zuhur-i nafs-i ism)? Or to the unveiling of the *form (surat)* of that name, as it is in the rest of the created things?

Answer: It refers to the unveiling of the *form* of that name.[460] Because to the Shaykh, the first entification is the cognitive entification (ta'ayyun-i 'ilmi). Because he has said that the first two ta'ayyuns are cognitive ta'ayyuns. And the last three ta'ayyuuns as outside (khariji) ta'ayyuns. The ta'ayyun-i 'ilmi is the form of the mode (shan) of knowledge — in the outside, it is called identical to the dhat, and its cognitive form is established. That cognitive form, which is haqiqat-i muhammadi, that same thing has been revealed in this world, in the human form, as Muhammad (SLM). In summary, to the Shaykh (QS), wherever there is manifestation, there it is the manifestation of the cognitive form, even if it is a necessary attribute. Because to him (QS), cognitively, other attributes have no fixity (thubut). To the Shaykh, nothing exists in the outside except the dhat-i bahat.

Cognitive fixation

Question: There is a degree where the knowledge, the knower, and the known thing ('ilm, 'alim, ma'lum)—they are all unified (ittihad), i.e., a singular thing. And that degree is reached in the presence-derived knowledge ('ilm-i huduri). So where is a place for the form of that name (surat-i an ism)?

Answer: That degree is not the degree of the unqualified dhat (dhat-i bahat), and that is why that is called entification

[457] his final opinion, as in maktub 3.100, is that even those eight personal attributes have the smell of contingentness, i.e., those are created

[458] Sunni ulama

[459] haqiqat-i muhammadi

[460] though not the unveiling of that name directly, c.f., Aftabi

(ta‘ayyun) or descent (tanazzul). Therefore, it does not exist in the outside. And since it does not exist in the outside, it has no alternative except cognitive fixation (thubut-i ‘ilmiy). This is for this reason that it is called the cognitive entification.[461] And it has no alternative but to be the form of the known thing (surat-i ma‘lum).[462]

This gets clear from this narration that although in the presence-derived knowledge (‘ilm-i huduri), the form of the known thing (surat-i ma‘lum) itself is present, its form (surat) is present as well. Because there the same form of the known thing (ham surat-i ma‘lum) remains with the existence of the presence of the same known thing that remains (ba wujud-i hudur-i nafs-i ma‘lum ka’in ast) which is present (keh hadir), not the same purely known thing (nafs-i ma‘lum-i khalis).

As if there is a path for interpretation in it, by which it goes from the same thing[463] to the form. Everyone’s knowledge fails to reach this subtlety. Until one arrives onto the unqualified person (dhat-i bahat) via unqualified arrival (wusul-i biy-chuniy), one would fail to fathom this fine mystery.

Sub-hanallahu! I am small, I am far away. What power do i have that a thousand years after the dispatch of the rasul (SLM), I bring the marifat of the possessor of resoluteness prophets, and having come at last. narrate the find perfections of the beginning.

When my king raises me up from the dust
It looks good even when puts my head up to the heavens
A mere dust am I, onto my head
Showered rainwater out of grace
Even if I had a hundred tongues in my body
Like trees have leaves, still how could I say your mercy

Waliy chun shah-i marra bardasht az khak
Sazad gar begozaranam ser ze aflak
Man an khakam keh ibr-u nubhariy
Kand az lutf bar man qatrah bariy
Agar bar rowid az tan sad zabanam
Cho sabzeh shokr-i lutfash kiy tawanam?

Al-hamdu li-’llahi ’llazi hadana li-hadha, wa ma kunna li-nahtadiya law la an hadana ’llahu. Laqad ja’at rasulu rabbuna bi-’l-haqq.[464] *‘alaihimu ’l-salawatu wa ’l-taslimatu*

Sabahat and malahat

It comes in the hadith that the rasul (SLM) said, *My brother Yusuf (AS) has sabahat while I have malahat (Akhi Yusufu asbahi wa ana amlahu).*[465] I wanted to explain this mystery via allusions, but I realized that this job would not get done via allusion, and the audience would be unable to understand it. The broken letters in the beginning of the Quranic suras, are allusions to this deep mystery, which is between the beloved and the lover. Who else

[461] i.e., abiding in the mind (SWT)

[462] Because there, the sheer known thing does not abide, c.f., Aftabi

[463] prototype

[464] Q.A‘raf.43

[465] hadith

is there who would understand it? The deep-rooted (rasikhin) ulama, they are the slaves and servants of Hazrat the beloved (habib) of the nurturer of the cosmos (rabbi 'l-'alamin) — it is permitted that they come to know some of the hidden mysteries of their nurturer. Even that, they follow their nurturer, and share that thing. And as accompanied servant, receive the felicity of the nurturer, as an accompanied receive the left-over from the meal prepared for the master. However, if they reveal even a little from that mystery, then their heads would be cut into two pieces. Hazrat Abu Huraira (RAD) has said, *My pharynx would be severed (Quti'a 'l-bul'um).*[466] And that would come true for them. *My breast fails to contain it, my tongue fails to say it (Yadiqu sadriy, wa la yantaliqu lisaniy).*[467]— that is my current state. *Rabbana 'ghfiralana dhunubana, wa israfana fi amrina, wa thabbit aqdamana, wa 'nsurna 'ala 'l-qawmi 'l-kafirina.*[468] *Wa 'l-salamu 'alaikum wa 'ala sa'iri mani 'ttaba'a 'l-huda wa 'l-tazama mutaba'ata 'l-mustafa, Wa 'ltazama 'l-mutaba'ata 'l-mustafa. 'alaihi wa 'ala alihi wa as-habihi 'l-salawatu wa 'l-taslimatu atammuha wa akmaluha.*

[466]hadith
[467]Q.Shu'ara.13
[468]Q.Al-Imran.147

Chapter 5

BMaktub 3.101-3.124

5.1 BMaktub 3.101

To Shaykh ‘Abdullah
Sallamakumu ’llahu subhanau wa ‘afakum ‘ani ’l-baliyati. The book *Tabsiru ’l-Rahman*, which you sent, I have read parts of it, and have sent it back to you.

Sir! The author of this book supports the ideas of the school of falasafah. He seems to hold the school of falasafah almost equal to the prophets (AS). In his commentary on a verse in Sura Hud — he has interpreted that in the same way as the sages (hukama), and against the method of the prophets. And he has equated what the falasafah said with the sayings of the prophets (AS). He has misinterpreted the verse, *They are the ones for whom there is nothing but fire in the last world (Ula’ika ’llazina laysa lahum fi ’l-akhirati illa ’l-naru).*[1] When both the sages and the prophets have said in unison, *fire (al-nar)*, how can the falasafah anything else, especially challenging them? Still, they have proposed mental (‘aqliy) torture in its place. Their purpose is to eliminate sensory (hissi) torture, which is established by the ijma of the prophets (AS). And in several other places, they have misinterpreted Quranic verses according to the falasafah, although they oppose all the principles of the religion. Therefore, studying this book would do nothing but cause hidden and manifest harm. Since I thought that I should publicize it, I have given you pain by writing a few lines. *Wa ’l-salam.*

[1] Q.Hud.16

5.2 BMaktub 3.102

To Mir Muhammad Nu‘man

How a pir may interact with a disciple

Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-’llahi wa salamun ‘ala ‘ibadihi ’llazina ’stafa*). The states and circumstances (ahwal, awda) of the fakirs in this area deserve praising he (SWT) . *Li-’llahi subhanahu ’l-hamdu wa ’l-minnatu da’iman wa ‘ala kulli halin.*

For a long time, you have not let me know (ittila‘) your good state (hal-i khair). Hope-

fully, you have turned your page.[2] Leaving aside idleness, you have now started working. And forsaking rest-taking (faraghat), you have engaged yourself in hard work (mujahada). This is the time to sow the field and work (waqt-i kisht, kar), not the season to dine or sleep (mawsum-i khurd, khwab). Keep half the night for sleeping, and the other half for worshiping he (SWT) (ta'at, 'ibadat). If you can't keep that much, then you must reserve at least a third — which is one-sixth less than half — of the night for worshiping.

Try so that this practice goes on at all times, and never stops. Deal with, and open up to (ikhtilat, inbisat) the common people (khulq) just that much so that there is no slack in discharging their rights.[3] You may take what you need but only just as much as you need. Dealing with people freely is fruitless, instead it carries the possibility of harm. Indeed, in many instances, it may branch out into severe harm, and bring one into things forbidden (mahzurat) by the sharia and tariqa.

If a shaykh opens up (inbisat) to his disciples excessively (ifrat), they necessarily get out of discipleship, and their seeking (talab)[4] is disrupted. Allah forbid ('Iyadhan bi-'llahi subhanahu min dhalika)! Keeping in mind the ugliness (qabh) of such a thing happening, interact with the disciples who are on the path of suluk in such a way that the fellowship (uns, ulfat) with them increases, but at the same time, no disgust arises in their minds.

You should stay apart from the common people (khala'iq). Creating friendship (ashna'iy) with them needlessly is like lethal poison (thamm-i qatil). Yes! By the grace of Allah (betawfiq-i Allah subhanahu), you can easily (besuhulat) do this, but those who are being tested (arbab-i bitla), what would they do? They would have to interact with the worldly people (arbab-i tafriqa) all the time. You should value this bliss (ni'amat), and practice accordingly. Keep news of the states of the seekers (hal-i taliban) carefully (nek). And by both body and mind, stay face-turned towards their training (tarbiyat). What more can I write?

5.3 BMaktub 3.103

To Shaykh Hamid Ajmiri
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). Honored brother Shaykh Hamid! I am delighted to receive your noble letter. In this age of corruption (fitan), if in one's companionship, people

1. find the longing (raghbat) of Divinity (SWT) (janab-i quddus-i khodavandi, jalla sultanuhu), and

2. get their hearts (dil) loosened from the *ma sewa*

then it is redundant to say what an exalted bliss (ni'amat) is that.

More perfection

Despite this, brother, do not

[2] i.e., reformed your character

[3] i.e., they get what are due to them rightfully by the sharia, e.g., fair and compassionate treatment

[4] of Divinity, in the path of suluk

1. become proud (maghrur) of attaining this felicity, or

2. stay away (farigh) from your own duty (kar-i khod farigh) [5]

. As it says, *Still, Delhi is far (Hanuz Dihli dur ast).* I am not sure if your progress is even one percent completed.

These states that you are finding in your disciples (murid), the tasting, the pleasure (dhawq, ladhdhat), consider them to be only like the letters, alif and beh that children learn. The purpose is to finish reading the letters and become an educated man (moulavi). And the purpose behind these states is to so that via this tasting, pleasure (dhauq, ladhdhat) etc., one enters the degree of elect friendship (daraja'-i walayat-i khassa').

Still far away is his throne
You thinking, *Reached it!* is not
to my liking

Hanuz ayvan istighna buland ast
Tora fikr rasidan napasand-ast

Teach seekers

At all time, you may remain absorbed in your own work, and keep your outer and inner realms shining (mutajalli) by the sharia and tariqa. To give others perfection (takmil) is a branch of one's own perfection. And that[6] is a[7] degree of the elect friendship (daraja'-i walayat-i khassa'). When, in your companionship (dar suhbat-i shoma), the seekers find guidance (rushd), and states, ecstasies (ahwal, mawajid) show their faces that itself is a spoil of war for them, and for this time like a touchstone. That holds true even when they have not yet reached fana and baqa. So keep[8] going on.

Take note! Remember to limit this teaching to only those whom you would find fitting after a set of istikharas and face-turnings (istikharaha, tawajjuhat). Instead, you must.

While doing this work[9], you should remain fearful and anxious (larsan, larzan) so that satan may not enter via this path and overpower (sultani) you. May Allah save us from his harm (‘Adhana 'llahu subhanahu min sharrihi)!

The number I prescribed you to read, if that is completed, restart for double that number. When even that is finished, let me know, and I would instruct you what would be appropriate for your state. *Insha' Allahu ta‘ala.* Tell your friends my dua. I have also received the letter that Sayyid Yahya wrote. *Hamdan li-'llahi subhanahu*!

Yes! We are very near the time of the resurrection. For it says in the hadith *The day of resurrection would take place among many people (Taqumu 'l-sa‘atu ‘ala ashrari 'l-nasi)*[10].

Despite this,[11] hearts of the people (dilha-i mardam), those are attracted (munjadhib) to Hazrat-i Haqq SWT. I express my gratitude to that holy court of Divinity (jalla sultanuhu) for that. From the friends, am requesting dua from afar, in the absence (du‘a-i zahr al-ghaib), and for

[5] sufi practices etc
[6] capability to give perfections to the others
[7] high
[8] this teaching
[9] of teaching
[10] hadith
[11] nearness

fatiha for ending in peacefulness (fatiha-i salamat-i khatim).

Our nurturer, complete our lights for us, and forgive us, verily, you are powerful over everything. And salam in the beginning and in the end (Rabbana! Atmim lana nurana, wa 'gfirlana, innaka ‘ala kulli shai'in qadirun, wa 'l-salamu awwalan wa akhiran).

5.4 BMaktub 3.104

To Makhdumzadeh Khwaja Muhammad Sa‘id (QS) and Khwaja Muhammad Ma‘sum, *radia 'llahu ta‘ala ‘anhu*

Good news of high levels

Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun ‘ala ‘ibadihi 'llazina 'stafa*). Beloved sons! For a long time, you have not been writing to me on your outer and inner states (ahwal-i zahir, batin). Maybe you have forgotten about the far ones, as a long time has passed. We also have the *most compassionate of the compassionate ones (arhamu 'l-rahimin)*.[12] For he has said, *Is Allah not enough for his slaves (Laysa 'llahu bikafin ‘abdahu)*?[13] This verse consoles the strange fakirs (ghuraba-i namurad). What is surprising is that even though you are so inattentive, I am always face-turned onto your states, and I am desiring your perfection.

Yesterday, in the muraqaba meeting after the morning salat (salat-i bamdad), it was revealed that the elegant robe (khil‘at) I was wearing was taken off me, and another robe was put on in its place. This question came into my mind that the robe that was taken off, would it be given to someone else or not? I had a hope that if this robe is given to someone, may it be given to my best guided son (farzandi arshadi) Muhammad Ma‘sum. In a while, I saw that it was given to that most well-guided son, and all of it was put onto him. This robe of mine that was taken off, it was related to my role as a Qayyum (mu‘amalat-i qayyumiyat). That is why such a long time was needed to nurture and perfect (tarbiyat, takmil) it. When the work of the new robe would be completed, and the time to take it off would come, then hopefully it would be given to my most exalted son (farzandi a‘azzi) Muhammad Sa‘id (QS) in the perfect generosity (kamal-i karam) of he (SWT) . I am always humbly beseeching (be-tadarru‘) he (SWT) for this. And I have found signs that this dua has been accepted, and he is the rightful owner of this felicity (mustahaqq-i iyn dawlat).

No task is hard for the generous
Whatever receptivity there is, it has
also been granted by him

Ba kariman karha dushvar nist
Agar isti‘dad-ast ham
dade-uw'st ta‘ala

From my own house, they are not
All have been given by you, I am also yours

Niya niyavardam az khaneh-i chiziy nakhast
To dadi hameh chiz man chiz tost

[12] as our lord
[13] Q

Allah (ta‘ala) stated, *The duty on David was to be grateful, but only a few of my worshipers are grateful (I‘malu ala Dawuda shukran, wa qalilun min ‘ibadiya ’l-shakuru)*[14]. Know that being grateful means that the slave spends (Miydanid, keh shukr ‘ibarat az sarf-i ‘abd-ast). It means that for all organs and faculties (al-jawarihi wa ’l-quwwa), be it external or internal (al-zahirati wa ’l-batinati), spend (sarf) it in that function, which he (SWT) has created and gave[15] for. If it is not done, one does not show gratefulness to Divinity (SWT) .

Allah (S) grants such a type of knowledge from his hidden mysteries (asrar-i khafiya). Yes! I am saying these openly, still it must be kept secret, so that the common people do not get deviated (maftun), and fall into problems (mushkil). Next, the hard matter that there was which I thought was from the imaginal world (‘alam-i mithal), it is resolved. Nothing in that no longer remains hidden. The spirit (ruhaniyat) of Khwaja Mu‘inuddin helped here. Muhammad Ma‘sum also resolved that problem and gave ideas (khatir). *Wa ’l-salam.*

5.5 BMaktub 3.105

To Shaykh Hasan Barkiy
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-’llahi wa salamun ‘ala ‘ibadihi ’llazina ’stafa*). Honored brother Shaykh Hasan! May Allah SWT make your actions *ahsan*, i.e. the best. I am delighted to receive your generous letter. You have written on your knowledge.[16], And I have found peace reading them. I express gratitude to he (SWT) that these knowledge of yours are indeed true and correct. And they conform to the book and the sunna. And are congruent to the correct creed of the saved sect. May Hazrat Haqq (S) keep you standing on these. And make you reach the endpoint of your high aspirations (bemuntaha-iy maqasid-i ‘aliya). Amin!

You have written on putting stops to deviated practices (bid‘at). In such a darkness of deviated practices (zulmat-i bid‘at), if a man with the felicity of good fortune (sahib-i dawlat-i tawfiq) finds the opportunity to put a stop to a deviation, and re-introduce a sunna — it is redundant to say what an exalted bliss (ni‘amat) is that.

It comes in a sound hadith, *Whoever resurrects one of my dead sunnas and practices it, he gets the merit of a hundred shahids.*[17] From this hadith, you may realize the greatness of this deed. However, take care so that no commotion (fitna) springs up, and as a result, while earning one measure of good deed, one does not make a thousand sins. For this is the end of times when Islam is weak.

I have read the write-up you sent, and have become satisfied. Praise Allah (S) (Hamdan li-’llahi subhanahu) that it contains many knowledges that conform to me, and so do your unveilings (kashf). You have aimed high. Your wrote a letter that contained your states etc. And I gave it to Khwaja Muhammad Hashim Kashmi to bring it out to me when I would write the answer. But somehow he lost it. That is why I am late to answer in detail. So I

[14] Quran.Saba.34.13
[15] its potency
[16] that you have received as *ilham*
[17] hadith quoted in the Persian translation

have written whatever I could remember. Let me tell you in short, *Your states are to my liking, and your ideas are true.*

Second, on the matter of teaching the children of late Magfur Mawlana Ahmad, try yourself[18]. And instruct to teach manners (adab) both outer and inner. Tell everyone there, both friends and Muslim brothers, to practice the sharia strictly, and follow the sunna. Warn them to stay away from deviations (bid'at) etc. It is Allah (S) who grants opportunities.

Some of the maktubs in volume III, I had Khwaja Muhammad Hashim copy them, and sent out. May Allah benefit you by those.

My states vary. Some times, I strongly long (raghbat) to answer your letters. And some other times, even when the mysteries of the absent realm (asrar-i ghaibiya) effuses out (ifada) in an incredibly high measure, I have no interest to write them out. Instead, even that, I find it disgusting (nufrat). Even that, I do not feel like even holding the pen at all. This is why I am often late in answering your letters. Even when I want to, I can not write anything.

The rest of the matters deserve praising he (SWT) . By the grace of he (SWT) , I have been freed (mukhlis).[19] May Hazrat Haqq (SWT) keep you standing firm (be-istaqamat).[20] I am making special prayers for the friends there. *Wa 'l-salam.*

[18]to supervise it

[19]from being under house arrest in the army camp

[20]on the sharia

5.6 BMaktub 3.106

To his sons
Praise be onto Allah, and peace be onto his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Precious sons! I have received your noble letter. *Hamdan li-'llahi subhanahu.* So you are fine. The new incident that happened today, I am writing on it. So listen well.

Tonight, which is Saturday night, I went to the court (majlish) of the sultan, and returned after one watch (pahr) of the night. Then I listened to three parts of the Quran from the hafiz, and when the night exceeded two watches, I felt sleepy, and so I slept. After the circle (halqa)[21] in the morning, I had to go to sleep as I was awake in the night. Then I saw a dream,

1. Hazrat Rasul of Allah (SLM) gave me a written ijazat, like the written ijazat that the sufi shaykhs habitually write to their own caliphs. One among my friends was charged with this task. In the mean time, it became clear that there is a small problem in publicizing this certificate of ijazat (ijazat-nameh). The reason behind the problem was also known. That friend who was charged with this task, it seemed that he took that certificate of ijazat to the rasul (SLM). And the rasul (SLM) wrote again on its back, or had it written, which one I failed to

[21]of muraqaba

discern. However, I came to know that it was he (SLM) who had it done. After writing it, he (SLM) stamped his seal onto it. On the body of that certificate, it was written,

> Instead of a this-worldly certificate of ijazat, the last-worldly certificate of ijazat is given.

2. He (SLM) gave me a share of the station of intercession by this. The paper was long, and many lines were written onto it. I asked that friend,

> Which one is the first certificate of ijazat? And which one is the second certificate of ijazat?

3. At that time, I was finding myself in a close attachment (mulazamat) to the rasul (SLM), in the way that the son lives with the father. It was as if neither the rasul (SLM) nor his pious family is other to me. I folded that piece of paper, took it in my hands, and like his own son, entered his noble private quarters. The eldest among the mothers of the faithful, she called me, and before the rasul (SLM), instructed me to do something. And she said,

> I was waiting for you. You have to do all these tasks.

In the mean time, I woke up, and the cause of being late like that went far away from my mind. As much as my eyes were opening up, that much the specific details of that incident were going far away. You may know that I have said it before that this nisbat is is a very high (‘ulya) nisbat. And this is not getting revealed in the proper measure. This idea was coming to my mind,

> Getting it revealed fully has been reserved for the last world. It is at that time that its compensatory bliss would be found.

By this dream (waqi‘ah), I am consoled for that wavering.[22] The day of resurrection is near, and the darkness is a lot at this time. At this time, where is good (khairiyat)? Or brightness of the light (nuraniyat)? Unless Hazrat Mahdi (‘alaihi al-ridwan) strengthens the apparent (zahir) caliphate, or makes it spread.

I express my gratefulness to Allah that all sorts of delicious food have been prepared today. I told them to cook it with the intention of giving its merits onto the holy spirit of the rasul (SLM). And I have instructed them to make a gathering of happiness (majlish-i shadiy). Maybe the carriers of the letter may also be able to eat it.

I wrote in another letter on the matter of another dream,

> He did not give the job to the third person. However, it appeared after a few days that he has accepted

[22] which happened in the past

> him as well. And its sign also appeared.

I am expressing my gratefulness for this and all the other blissful things. In the meantime, some rare and astonishing marifat are getting revealed. *Li-'llahi subhanahu al-hamdu wa 'l-minnatu 'ala dhalika wa 'ala jami'i 'l-na'ma'i.*

The children are far away. Life is coming to its end. I wonder what would happen. Anyway, I keep my patience by saying,

> Whatever Allah does is good.

We say, *Alkhairu fiha sana'a 'l-'llahu ta'ala*, and practice patience.*Rabbana atina min ladunka rahmatan wa hayyi'lana min amrina rashada.* Peace onto them who follow guidance (Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda).

5.7 BMaktub 3.107

To Khwaja Muhammad Ashraf
Praise be onto Allah, and peace be onto his elect devotees After (ba'da 'l-hamdi, wa 'l-salawati, wa 'l-tablighi 'l-da'awati). The generous letter of the exalted brother reached me. *Hamdan li-'llahi* . Beloved brother, I learned from your letter that you are well (be-sahht, 'afiyat).

Rabita: Barrier

You have reported that you are having poverty (futuri) in the transmission of rabita (nisbat-i rabita), and not finding pleasure (iltidhadh) in doing the rest of the acts of worship (dar atiyan-i sa'ir-i ta'at). Know that the reason why you are having a poor rabita is the same reason that you are not finding pleasure in worship[23]. That cause behind poverty in rabita can be either of these two,

1. Constriction (qabd), or

2. Accidental[24] muddiness (kudurat-i tariy)[25] caused by errors, even if that[26] may be small

Cause 1, i.e., constriction, it is not blameworthy, instead it happens sometimes on the path of suluk as a corollary (lawazim). On the other hand, cause 2, i.e., accidental muddiness, should be mitigated by repentance (tawba), and seeking of forgiveness (istighfar), so that by the grace of he (SWT) , the traces (ta'thir)[27] go away. It is hard to differentiate whether the cause is constriction, or darkness from errors. So repentance and seeking of forgiveness (tawba, istighfar) are always helpful. May Hazrat-i Haqq swt keep us standing firm (Hazrat-i Haqq swt ba-'stiqamat warad). *Wa 'l-salam*

[23]This paragraph brings out how my shaykh Muhammad Mamunur Rashid explained: *Rabita is the ethereal connection with the master via which the* faydh*, effusion is transmitted whereas* tasawwur *is the practice of visualizing the shaykh* Cf. 1. pesonal conversation circa 2010 CE in Hakimabad Khanqa-i Mujaddidi in Narayanganj, Bangladesh. 2. Video in Bengali available on Youtube

[24]Amritsari interprets *tari* here as *'aradi*, meaning a quality that in the terminology of philosophy is called *accidental*, as opposed to *essential*

[25]in the heart

[26]error

[27]of that darkness

5.8 BMaktub 3.108

To Mulla Tahir Khadim

All the interactions that come down from the prototype of the prototypes (asl al-asl) are of two types.

Type 1: Realized via forms First type may be realized via imaginal (mithaliy) forms (suwar) or some other things. It[28] happens until the point that sayr happens in those stations. I.e., stations, which keep a nominal or any type of relationship (munasabat, musharakat) with the cosmos.

Type 2: Beyond realization When one does sayr above the station of good-pleasure (ridha), then one would not realize anything from there, not even by an imaginal (mithaliy) form, or something else. Then that arif realizes nothing except the progress (husul) he has made in the stations above. On these stations, not even the names nubuwat, risalat. etc. remain. I hope that in the future, in the paradise, Hazrat Haqq swt would grant me the knowledge of those.[29] The end of this sayr[30] is that elect degree (martaba-i makhsus), which has been discussed verbally. *Wa 'l-salam.*

5.9 BMaktub 3.109

To Khwaja Muhammad Ma'sum
Edited out as it refers to zilliyat, and the Mujaddid starts leaving zilliyat from the next maktub 3.110, and finally clearly rejects zilliyat as a a false kashf in maktub 3.122. Still, I IAM should review it attentively later.

[28] this first type of interaction
[29] stations above
[30] or these stations, c.f., Aftabi

5.10 BMaktub 3.110

To Khwaja Muhammad Ma'sum

Highest degree arif: Rejects zilliyat

When an arif crosses the stations of shadows and reaches the interaction of the prototype of the prototypes (asl al-asl), then his knowledge that came down from the things (ashya), it gets freed from the prison of zilliyat.[31]

A. *'Ilm-i huduri*

1. No nisbat with things I.e., he recognizes the things but attains nothing from those.[32] Because what he has attained from the things, those were *the shadows and the outward forms (zill, surat)* of those things, not those things themselves. As knowledge is explained as *Form of the things being attained on the screen of the mind.* There is no doubt that what is attained on the screen

[31] This is the first of the newer revelations that lead to the rejection of zilliyat, and substitution of his newer theory of seven-descent dualism, explained in maktub 3.122. Now the non-sufis cannot empathize with it, or even understand it, but sufis may receive message via ilham, and that is what zilliyat is, an ilham-derived science, instead of something that the Mujaddid discovered via his study of Quran and hadith.
[32] things, c.f., Aftabi

of the mind, it is the similitude and example (sh-b-h, mithal) of the thing, not the thing itself. Clear unveiling and true ilham are its witness. At this time, the salik is unable to establish any relationship between the cosmos versus Haqq swt, except the relationship that is there between the creator versus the creation. And he remains aloof from calling the thing as a shadow, identical to the thing or the thing within the mirror. Because these relationships are related and dependent onto the perfections of the dhat (SWT), and the holy dhat (SWT) is independent (ghaniy) of the cosmos. *Verily, Allah is independent of the cosmos (Inna 'llahu ghaniyyun 'ani 'l-'alamina).*[33]

2. Exception: Some degrees do have However, the degrees of some of the names and attributes are its opposite. There,[34] there is room for those nisbats. Therefore, until one crosses those stations,[35] and arrives onto the prototype of the prototypes (asl- al-asl), until then one would remain deprived of this nisbat. For the salik who has arrived onto this station, every atom of his body, those become like royal roads to arrive onto the holy court of Haqq swt.

B. *'Ilm-i husuli*

'Ilm-i husuli is its opposite. In it, the possessor of that knowledge, he attracts (kashad) everything towards himself, and he himself becomes like a mirror for everything. In this way, the possessor of such knowledge attracts those forms of everything, which are like shadows and mirrors, towards himself. And the knowledge on them, it does not allow him to throw his gaze to go beyond himself. When by the grace of Allah, when the shadow is freed from the tie of receipt, then every atom in the creation becomes like the door towards the most hidden of the hidden levels, regardless of that atom being an accident or a matter, afaq or anfas, zahir or batin.

—

Mirror-hood You may learn that that man, he used to be the mirror for everything in the past—whatever he did, he did it for himself, and whatever that took place due to him, it used to be for him, whether he made an intention of not. On the other hand, on these days, when he has stopped his own mirror from being a mirror, and has freed himself of the tie of shadowness, then he has become like an isthmus, and so whatever that falls into him now, he casts that outside Therefore, necessarily, whatever he does, he does not do it for himself, but instead for the sake of Haqq swt, whether he made an intention of not. Where is room for two sides, there making an intention is needed, but on the other hand, in the right place, making an intention is not needed.

Supreme level At that time, love towards that salik, it makes one arrive onto the love towards Allah. On the other hand, enmity and jealousy towards him, it transforms into jealousy and hatred towards Allah swt. Likewise, honoring and assisting that salik, it transforms into honoring and assisting him swt. And on the other hand, dishonoring and assisting that salik, it transforms into dishonoring and harming

[33] Q.'Ankabut.6

[34] on those degrees

[35] i.e., those lower stations of no nisbat

him swt. His companions had such a nisbat with the rasul SLM. I.e., whatever you do with the companions, love or hatred, it transforms into love or hatred towards the rasul (SLM). It is for this reason that he (SLM),

> Whoever loves my companions, he loves them for the sake of his love for me, and on the other hand, whoever hates my companions, he hates them for the sake of his hatred for me.[36]

And the rasul (SLM) had such a nisbat with his family (RAD). in the same way, Yes! This sublime nisbat was present within Hazrat ʻAli, mother Fatima, and Hazrat Hassan and Hussain (RAD) fully (atamm). And I am witnessing that that nisbat penetrated (sarayat) the rest of the twelve imams (RAD). After them, it is not felt any more. *Wa 'l-salam.*

5.11 BMaktub 3.111

To Shaykh Nur Muhammad Nahariy

As close as the two limbs of the bow

1. **qawsayn** On the matter of *as close as the two limbs of the bow (qaba qawsayn)*,[37] in the manifested thing (zahir), the color[38] of the locus of manifestation gets manifested (rang az mazhar huw-yadast). Because until when the saliks own *ʻayn* has not gone away.

2. **aw adna** On the other hand, the affair of aw adna, i.e., even nearer (), it is the opposite of that.[39]. There no action (hukm)[40] nor trace (athar) of the locus of manifestation (mazhar) remains.

Thus this locus of manifestation on this secondary degree, this must be something taken from the necessary level. That is an elect return (), which is given to him from the degree of the prototype after the job of the salik gets completed. This may be called the giving of the form (surat). This is an abstruse mystery, which may be described elsewhere, if Allah wills. Therefore, this locus of manifestation () is such a thing, in which there is not even a smell of nonexistence, and even the contingent has not been mixed in there. If attribution () can be established there, then it would be being attributed with and accepted () by one's own attributes, not by the attribute of the other. Because no name or sign of ther other is there, oe even any evidence () of the other.

> Your face is the moon of your face
> Your eyes are the ink of your eyes

Being attributed with the attributes on the degree of qaba qawsayn, which is established, that is also true—and the manifestation (), which takes place on that degree, it is also the manifestation of the prototype ().

[36] hadith
[37] Q.Najm.9
[38] sign, c.f., Aftabi
[39] affair of qaba qawsayn
[40] interpretive translation for *hukm* as per Aftabi

However, that is neither devoi d of the mixture with the shadow, nor appropriate for that sublime court. That attribution and coloring (), which is appropriate for that sublime degree, it is of that type, in which there is not even any smell of the shadow. Because that which is the other, that is neither beyond being mixed with the shadow, nor beyond possessing the defects of contingentness. Yes! Being colored by the color of the shadows, if it could be said to be of this type, then there is room for it.

You may learn that whatever little, which has been narrated on the matter of aw adna, in this, the salik does not find the angel writing down his action, who sits on his left shoulder. Its mystery is this,

> At that time, his left side is like his right side. Because that left side was within the demand of nonexistence. So when the rules of nonexistence goes away, nothing else remains except sheer wujud. Therefore, at that time, nothing remains except the left side. Instead, both the hands of Allah swt are right.

So understand! And refuse to get cast into being without a religion (biy-diniy)

Now that you have learned these abstruse mysteries and rare marifats (asrar-i ghamida, ma'arif-i ghariba), listen with inner awareness. Allah swt has said,

> Then he came nearer, and then came down (Thumma dana fatadalla).[41]

You may learn that,

1. realization of this *coming nearer (dana)* happens after mixing with the mystery of *aw adna*, which has been described above. And as long as

   a) a name or a sign of the salik would remain, and

   b) he would not be cleansed from the turbidity of nonexistence,

   he would not attain the receptivity (???) to acquire this nearness.[42]. However, after he attains this nearness, he would realize *tadalli* whose focus is downwards.

2. When the descent was completed, and the salik was brought to the world of creation, then the form of *qawsayn* was revealed. Although the first qaws has no sign, still when it was made to descend, then it was estimated to be in the form of qawsayn. Therefore, after it descends (tadalli), it would be like qawsayn. That sentence has been said in this meaning.[43]

Aw Adna Aw adna means *instead even nearer*, because in that place, there is no sign or trace of the second limb of the bow. Therefore, in the true sense, there is no qawsayn there. This marifat is among the abstruse mysteries of Allah swt, he reveals this to his swt elect of the elect devotees. *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda. Wa 'l-tazamu mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi al-salawatu wa 'l-barakatu 'l-'uwla.*

[41] Q.Najm.8

[42] *aw adna*

[43] i.e., then, it is as if the form of qawsayn is present, though not in the true interpretation

5.12 BMaktub 3.112

To Qazi Aslam
Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa. What the ulama of the Sunni congregation (shakara 'llahu ta'ala sa'yahum) spoken on the eight personal (haqiqi) attributes of the wajib al-wujud (SWT) is this,

> Neither he nor other than he (La huwa wa la ghayruhu).

It is so eloquent! This marifat is beyond the intellectual method (tur-i 'aql). And it has been derived by the light of the insight (nur-i firasat), and the baraka of the following of the prophets (AS).

Interpretation by intellectuals What the intellectuals ('uqala)[44] mean by this saying of their is this,

> Elevation of two opposite things (irtifa'-i naqidain).[45]

They do not know that,

> That it is impossible that two opposite things are elevated (irtifa'-i naqidain)[46] because the precondition is that both the time and the place are unified (ittihad-i zaman, makan).[47]

When there is no room for space and time before Allah, then how can one imagine such opposition there? To negate this opposition, the ulama changes the interpretation of *ghayr*, and instead take a unique interpretation (ma'na-i khass) for it but there is no need to do that.[48] Because unveiling negates this, and instead establishes that it means otherness in all interpretations.

Interpretation by the Mujaddid What I am finding in the gaze of unveiling (nazar-i kashfiy) is this,

> Indeed, the attributes are not identical ('iyn) to the necessary dhat (SWT), instead they are additional (za'id). And in that same way, neither are those[49] other (ghayr) than his dhat (SWT), instead those are things with additionality and duality (za'id, ithnaniyat).[50]

The law (qanun) of the philosophers is this,

> Two things are other to each other (Al-ithnani mutaghayyiraniy).

However, that law would be violated and contradicted (takhalluf, naqd) here.[51]

I have said, *beyond the intellectual method (wara'i tur-i 'aql).* And what that means is this,

[44] of the worldly knowledge
[45] at the same time, c.f., Aftabi
[46] at the same time, c.f., Aftabi
[47] i.e., yes, that is impossible but only when both are in the same time and the same place
[48] research–What is the ulama's interpretation?
[49] attributes
[50] to the dhat swt
[51] in the case of the divine prototype (dhat)-attribute interrelationship where the attributes are neither identical nor additional or other than the dhat

> Knowledge fails to find a path (muhtad) towards it and falls short of perceiving (idrak) it.[52]

It does not mean that knowledge rules opposite to it. When knowledge may not even imagine it, how would it rule the opposite? Instead, it is beyond the compass of perception (hita'i idrak). So how can it either establish or negate it? *Rabbana atina min-ladunka rahmatan wa hayyi'lana min amrina rashada.*[53]

5.13 BMaktub 3.113

To Mawlana Sultan Sirhindi

A. Attributes of Divinity versus creation

The attributes of the holy Necessary Existence swt, which stands with the dhat swt indeed, e.g., livingness (hayat), powerfulness (qudrat), knowledge ('ilm), etc., they are so perfectly holy and pure that

1. **No nisbat** They have no nisbat with the attributes of the contingent things.

2. **Accidental versus material** The attributes of the creation are accidental (i'rad) while on the other hand, the attributes of Divinity (SWT) are material (jawhar).

Because

1. **Attributes of Necessary: Alive** The attributes of the Necessary swt keep that matter (jawhar) standing, and on the other hand, the matter itself stands by assistance from those.[54]

2. **Attributes of creation: Dead** Moreover, the attributes of the creation, they are like dead things, as if they are inanimate things, and they lack a share and are deprived from these, e.g., life, knowledge (hayat, 'ilm), etc. It is only this much that it is via the intermediaryness (tawassut) of those[55] that the creation become alive, knowing and powerful (hayy, 'alim, qadir) while on the other hand, those[56] are not alive or knowing in themselves.[57]

A. Attributes of Necessary have attributes

The case of the attributes of the Necessary swt is the opposite of that.[58] In the gaze of this lowly thing,[59] those attributes,[60] like the thing that they qualify,[61] those[62] themselves are

1. alive and knowing etc.,[63] and

[52] i.e., perceiving the dhat-attribute interrelationship in that those are neither identical nor other (*la huwa wa la ghayruhu*)

[53] Q.Kahf.10

[54] attributes

[55] attributes of the creation

[56] attributes of the creation

[57] however, on the other hand, the divine attributes indeed are alive or knowing in themselves

[58] opposite of the case of the attributes of the creation

[59] i.e., the Mujaddid

[60] of the Necessary swt

[61] i.e., like the Necessary swt itself

[62] divine attributes

[63] i.e., the attributes themselves possess life, knowledge etc.

2. their own perfections inserted within them in a differentiated manner (beh tafsil kamalat mundarij-i khod),[64]and

3. those[65] have a deep love and affection (dana, mashghuf) towards themselves.

It seems that that[66] is in the class of the presence-derived knowledge (‘ilm-i huduri), instead of attained knowledge (‘ilm-i husuli).

B. All attributes have life and knowledge

Again, whatever attribute or mode is established on that Necessary level, they all possess these two attribute of life and knowledge. And a sheer light is being seen. I estimate that that light is

1. completely life (hayat), and also

2. completely knowledge and unveiling (hamgiy ‘ilm va inkishaf).[67]

These two perfect attributes are there on that degree, both manifestly and non-manifestly.

[64]i.e., the perfections of the attributes themselves, e.g., life of the attribute, knowledge of the attribute, and the other attributes of the attributes themselves,

a) those are inserted *within* the attributes themselves, and

b) this insertion is in a *differentiated* manner

[65]perfections

[66]knowledge, which the attributes themselves possess

[67]all at the same time

C. More on sub-attributes

The attributes like power and desire (qudrat, irada) are its opposite. Those are not unveiled there so clearly.

a. Knowledge and life: Grade 1 Yes! What is needed there in that homeland, it is the unveiling of the perfections (inkishaf-i kamalat), which are related to the attribute of knowledge. And when the attribute of knowledge follows the attribute of life, then there is no alternative save the attribute of life.

b. Power and desire: Grade 2 The attributes of power and desire (qudrat, irada), they rely on the things, which are within the power, and intentional (maqdur, murad).

c. All other attributes: Grade 3 Hearing, sight, speech, etc. And hearing and sight (sama’, basr), those depend onto the things under that power and desire. The purpose of the attribute of speech (kalam) is to benefit others. The attribute of engenderingness (takwin) is needed to bring things into existence (husul-i mukawwinat).

Life and knowledge in attributes

Question: Despite this,[68] when every individual attribute is comprehensive (jami‘), then these attributes of perfection abide in those[69] as well, be those[70] manifest or non-

[68]i.e., despite each attribute having a specific purpose

[69]i.e., in each of those individual attributes swt, comprehensively

[70]individual attributes swt

manifest. However, it may not be said that this necessitates that *one meaning stands with another meaning (qiyam-i ma'na beh ma'na)*. Because when all the attributes are alive and knowing, then there is no alternative except the attributes of life and knowledge standing.[71] Comment?

Answer: Both of those[72] stand with the dhat of the Necessary swt, however, one is the prototype (asalat) and the other is the derivative (tab'iyat). It is the same way that the ulama say about the subsistence of the accidents (baqa-i i'rad),

> Both the accident and the subsistence of the accident abide within the locus of the accident ('ard va baqa-i 'ard, har do qa'im beh mahall-i 'ard-and).

Verification

The verification of this discussion is this,

1. The attributes of the Necessary (SWT) do not stand before (qiyam beh) the holy dhat (SWT) in the way that the accidents stand before the matter (neh dar rang-i qiyam-i ard ast beh jawhar). No! Never! Instead, those *s*tand[73] in the same way that a *crafted thing (masnu') stands before the craftsman (sani')*. I.e., the craftsman is the *one who makes the thing stand (qayyum)*, with respect to the crafted thing (Sani' qayyum-i masnu' ast).

2. Although, in that realm[74] there is the act of qualification (ittisaf),[75] still, in this context, there is no qualification.[76,77]

3. No! Instead,[78] it is like a thing standing (qiyam) by itself.[79] There is only this much difference that additionality[80] is established in that context.[81] And on the other hand, in this context, additionality may not even be conceived.[82] However, that additionality[83] failed to reach the limit of otherness (hadd-i ghayriyat).[84] For this

[71] i.e., within each one of those individual attributes

[72] i,e., both the attributes of life and knowledge

[73] i.e., those attributes of the Necessary swt stand before the dhat of the Necessary swt

[74] of the dhat and the haqiqi attributes

[75] indeed between the haqiqi attributes swt and the dhat swt, c.f., Aftabi, i.e., the haqiqi attributes swt indeed qualify the dhat swt

[76] i.e., the creator does not qualify the creation, c.f. Aftabi

[77] Comment: The Mujaddid is now moving away from his own earlier theory that the dhat swt is *existentially* disjoint from his attributes, and instead, drawing closer to Ibn Arabi/Wujudi. And the Wujudis proposed that all those attributes are unified with the dhat swt. And any disjoining that they may have from the other attributes, and also from the dhat swt, that disjoining is merely conceptual, but not existential

[78] of an existential or even conceptual union of the attribute with the dhat swt

[79] i.e., the Mujaddid proposes that each of the attributes stands by itself, independent of the dhat swt, as each possesses the attributes of life, knowledge etc.

[80] of the attributes from the dhat swt

[81] of the haqiqi attributes swt, in that that the attributes are additional to the dhat swt

[82] i.e., for the created things of this world, its attributes are not existentially additional that the created things themselves

[83] that the haqiqi attributes have with respect to the dhat swt

[84] i.e., that the attributes are not that much additional that they become other than the dhat swt

reason, they[85] have said *not other than him (la-ghayruhu).*

[86]

4. Therefore, in both the contexts,[87] it is proven that the separateness[88] is merely conceptual (taghayyur-i i'tibariy), and instead, standing (qiyam) is indeed realized. In this context[89] *attaining qualification (ittisaf)*, it means qualifying man with humanity (insan beh insaniyat), or qualifying matter with the quality of being the matter (jawhar beh jawhariyat). Instead, I would say that on that level where the dhat swt and his personal (haqiqi) attributes are present, where they stand with his holy dhat swt, on that level, there is no room for any attribute or being qualified with any attribute (sifat, ittisaf). I.e., the holy dhat swt getting qualified or the attributes becoming the qualifier, there is no room for either. When in that holy degree, there is no room for either existence or the necessariness of existence (wujub-i wujud), then where is the room for quality or being qualified (sifat, ittisaf)? Because those are the branches of existence.

5. **Light** In that holy degree, there is no room for anything except light (nur), and that light is without how. If there is life (hayat) there, it is also light, and if there is knowledge, it is also light. You may imagine the other attributes in the same manner. This holy light, which is unqualified, if its unveiling is established in the level 2, without any transformation (taghayyur) or any change in location (intiqal-i athbat), then nothing other that wujud has the receptivity to be its locus of manifestation (qabil-i mazhariyat).

6. This is for this reason, that to this trifling thing,[90] ta'ayyun 1 is the ta'ayyun-i wujudi, and the rest of the ta'ayyuns follow this ta'ayyun-i wujudi. Although in my[91] understanding, it is improper to apply the term *descent (ta'ayyun)* here, still when that is well-used by the sufi community, then we are also showing laxity here.[92]

O our nurturer! Fill us up with light, and forgive us, indeed you are all-powerful over everything (Rabbana atmimlana nurana wagfirlana, innaka 'ala kulli shayin qadir).

5.14 BMaktub 3.114

To Mirza Husamuddin

[85] the wujudis

[86] Comment: Platonic archetype: Yes! The divine attributes have external existence like the archetypes do have, according the the Wujudi school. And the Mujaddid also followed that idea, until the very end of his life when he reversed that position. And that existence is *indeed additional (za'id)* to the existence of the dhat swt, but not that much *additional* that they become other than the dhat swt

[87] of 1. Haqq swt 2. created things

[88] of the prototype with its attributes

[89] of the created things

[90] i.e., the Mujaddid qs

[91] the Mujaddid's

[92] and still using that term *descent (ta'ayyun)*, although strictly speaking, it is improper

Attributes: *La huwa wa la ghayruhu*

We establish the haqiqi attributes on the level of the holy dhat of Divinity (SWT), however, by those,

1. no ta'ayyun or tanazzul of the holy dhat swt is established in that hazrat swt, and
2. no other degree is established except degree 1, and
3. they do not become disjoint (infikak) by any means.

Therefore, until

1. level 2 is realized (mutahaqqiq), and
2. they would not become disjoint (infikak) in any way

until then ta'ayyun and descent would not be possible.

The holy dhat and the personal (haqiqi) attributes of the Necessary swt, it is as if they both are present (ka'in) on the same degree (martaba).

1. Although those attributes are additional to the dhat swt, still it is as if those[93] are identical to the dhat swt, and
2. although those[94] are the differentiation of the perfections in the dhat swt, still those[95]are separate from all other rules of undifferentiation and differentiation (hukm-i sa'ir-i ijmal va tafsil 'alahadeh).

[93]haqiqi attributes
[94]haqiqi attributes
[95]haqiqi attributes

Because,

1. The degree where there is undifferentiation (ijmal), there is no differentiation (tafsil) on that degree. Instead, the degree of differentiation is lower than the degree of undifferentiation (dun-i martabah-i ijmal).
2. On the other hand, in that hazrat swt, this meaning is lost. There differentiation takes place on the degree of undifferentiation indeed.

This marifat is beyond the intellectual method (tur-i 'aql). It is the gaze of unveiling (nazar-i kashfiy) that has found the path towards this.[96] The knowledge of the Necessary dhat (SWT), which is related to that degree, along with these attributes — that is that type of knowledge, which is the presence-derived knowledge ('ilm-i huduri) with him (SWT), and his own perfect attributes. Although these[97] are additional, still these possess the said knowledge itself ('iyn), and their presence (hudur) is the presence of the possessor of the knowledge himself.[98] Those said attributes[99] are unified (muttahid) with the Hazrat dhat (SWT) perfectly (kamal).

A. Wujudi: *La ghayruhu* only It is for this reason that a large community of the sufis[100] have established those attributes[101] as identical to the dhat swt, and denied their additionality. They have forbidden

[96]marifat
[97]attributes
[98]i.e., presence of Haqq swt
[99]haqiqi
[100]i.e., the wujudis????
[101]eight haqiqi ones

saying *la huwa* and instead have established being *la ghayruhu*. Instead, its perfection is that

1. that having believed in the *la huwa*.[102]
2. then establishing *la ghayruhu*.[103]

B. Mujaddidi: *La huwa wa la ghayruhu* On the other hand, its perfection is that

1. having believed in the *la huwa*,[104] then
2. negating *ghayruhu*,[105] despite the additionality of those.[106]

This perfection supports the perception (madhaq) and tasting of the prophetic knowledge, and in accordance (mutabiq) to the doctrine of the sect of salvation, the mainstream Sunni congregation. *Praise to Allah for keeping me with them (Shakara 'llahu ta'ala sa'yahum).*

Presence-derived knowledge ('Ilm-i huduri)

You may learn that the unveiling (inkishaf-i dhati) on that degree of his holy dhat and attributes[107] (SWT), that[108] is a type of 'ilm-i huduri. Because his holy attributes also follow the rule of the holy dhat swt. This has been narrated before as well.

Knowledge coming from haqiqi attributes: Type of 'Ilm-i huduri I said, *included in the type, which is 'ilm-i huduri (az qabil-i 'ilm-i huduri ast)*—it is for this reason:
Because:

A. Non-Mujaddidi understanding When

1. 'ilm-i huduri, it is the presence of the knower himself (hudur-i nafs-i 'alim), and at the same time,
2. attributes themselves are not the knowers (sifat nafs-i 'alim nistand),[109]

then it should be that *knowing those*[110] *('ilm-i anha)* is not a *knowledge of the presence ('ilm anha 'ilm-i huduri nabashad)* on those.[111]

[102] in the first step
[103] in the second step
[104] in the first step, i.e., believing that the haqiqi attributes are other than dhat swt
[105] in the second step, i.e., negating that the haqiqi attributes are other than the dhat swt
[106] i.e., despite that that those haqiqi attributes are *additional* to the dhat swt
[107] i.e., the haqiqi attributes, also called the dhati attributes
[108] high degree unveiling related to the dhat and the dhati attributes
[109] i.e., attributes themselves do not *a*ny knowledge
[110] attributes
[111] i.e., that inkishaf-i dhati or 'ilm-i huduri coming from the haqiqi or dhati attributes, it would not be the 'ilm-i huduri on those haqiqi attributes. Instead that *inkishaf* would be the inkishaf or knowledge on the dhat itself.

B. Mujaddidi: Haqiqi attributes remain On the other hand, in the case of those,[112] when

1. **'Ilm-i huduri** In no way, forms of those[113] are ejected in any way (suratiy an muntaza' namiygardad),[114] and the presence of themselves[115] remains (hudur-i nafs-i shan ka'in ast), then it is indeed a type of 'ilm-i huduri (az qabil-i 'ilm-i huduri bud).

2. **B. 'Ilm-i husuli** On the other hand, when that unveiling (inkishaf) has an attachment to the kamalat inserted within the dhat swt, then that unveiling (inkishaf), which comes from the attribute of knowledge, it is indeed on the level of 'ilm-i husuli.

Exception

[116] However, that unveiling (inkishaf), which relates to the attribute of knowledge, that[117] is on the level of 'ilm-i husuli. What I said (ankeh goftim), *on the level of 'ilm-i husuli*, I said it because of the following. Because

1. **Arifs other than the Mujaddid** 'Ilm-i husuli means attaining the form of a thing onto the screen of the mind ().

2. **Mujaddid** On the other hand, what has been realized and unveiled (muhaqqiq, makshuf) to this fakir,[118] it is this:

   a) No form of a known thing has been drawn onto the screen of the mind of the Necessary, and
   b) the mind of he swt is not locus of the form of anything.

   Therefore, where is the room for attaining the form of a known thing within the dhat of the knower swt?

   It is only this much that

   a) the known thing has a relationship () with the knowledge (SWT), and
   b) that knowledge finds a manifestation there.[119]

   However, those do not make the form the known thing to be drawn in his mind, as his swt house of knowledge is empty and clean from all sorts of designs (nuqush) and cognitive forms (suwar-i 'ilmiya). Despite this, it is as if not even a point of the heaven and the earth remains surprising[120] from his knowledge (la ya'zubu 'an 'ilmihi mithqalu dharratin fi 'l-ardi wa la fi 'l-sama'i) swt.

[112] haqiqi attributes

[113] attributes

[114] i.e., from that dhat swt. In the Wujudi understanding, the forms of the attributes are indeed ejected. On the other hand, in the Mujaddid understanding, those forms are indeed ejected from the dhat swt

[115] i.e., presence of the dhats of the attributes

[116] This section is in the Amritsari/Aftabi translation but not in Naushahi

[117] inkishaf

[118] the Mujaddid

[119] in the mind swt

[120] unseen and nonmanifest, c.f., Aftabi

Via unveiling, only this much is understood that when divine knowledge gets related to a known thing, i.e., that[121] focuses onto that,[122] at that time, by that focus, a form is created for the known thing, and that[123] stands along with that knowledge, but that[124] does not penetrate or enter that knowledge.

However, when by the relationship of knowledge, a form of the known thing is created, and that[125] stands along with that knowledge, or instead along with that knower, then it comes true that this is a type of 'ilm-i husuli. If so, when the attribute of knowledge (SWT) finds a relationship with the kamalat within his dhat swt,[126] then by that relationship, for each one of those perfections, a form gets created, and that stands along with that knowledge. I.e., via assistance from the knowledge, those forms stand in the true (haqiqi) manner, not merely cognitively.[127] However, it does not take place that that[128] a penetrates (hulul) or is attained into (husul) the mind.[129]

[121]knowledge
[122]known thing
[123]created form
[124]created form
[125]form
[126]i.e., focuses onto those kamalat, c.f., Aftabi
[127]i.e., existentially
[128]form
[129]This section is in Amritsari/Aftabi but not in Naushahi

Where do cognitive forms reside in?

Question: You[130] are saying that these cognitive forms stand with the attribute of knowledge. However, it has not been known that where is the locus, in which these forms stand (mahall-i thubut). E.g., for any meaning (ma'na) to stand, it has no alternative but an entity (az qiyam beh chareh nabud), And in the same way, an entity ('iyn) has no alternative but the locus. Comment?

Answer: Yes! Meaning (ma'na) has no alternative but *to stand without the entity (qiyam beh 'iyn)* indeed. However, there is no need to establish the locus (mahall). Because the purpose of establishing the locus (mahall) is only this, and nothing except this,*So that that meaning stands with it*[131] (ma'na ithbat-i qiyam-i uw'st). Philosophers say that there is no locus for them to stand onto, instead there is not even a need[132] for these, which are the

a) disengaged matters of the contingent things (jawahir-i mujarradah-i mumkinah), which are like the shadows of the said cognitive forms, and

b) those forms are the initial forms of the entifications of these matters (suwar-i mabadiy-i ta'ayyunat-i iyn jawahir).

[130]the Mujaddid qs
[131]the locus
[132]for a locus

They say that there is no locus (muhalliy, makaniy) for those,[133] Even that, how can it be so surprising? Do not

a) think that these cognitive forms are accidents (‘ard), which stands with others, and

b) try to establish loci for them, taking them as accidents (dar qiyas-i a‘rad).

Because these cognitive forms are the prototypes of those prototypes, instead their origins of entification (mubadiy-i ta‘ayyunat-i jawahir) I.e., the prototypes onto which accidents depend. If so, then what can be said on the accidents themselves? Instead, I would say this on the accidents, additionally, that

> Establishing loci for those,[134] it is in order to *establish that those stand onto some loci (ithbat-i qiyam-i mahall)*. However, its primary purpose is not to identify those loci.[135].

Verification: Locus for cognitive forms Its verification is this,

a) These cognitive forms are present on the necessary degree, where there is no room to be the receptacle or the place (mahall, makan). Except for standing, nothing may be conceived there.[136]

b) The personal (haqiqi) attributes of the Necessary Existence swt, which stands in the Hazrat dhat swt, they neither penetrate nor become the receptacle of penetration for anything there (haliyat, mahalliyat).

c) People sometimes use these terms, mental and external fixedness (thubut-i dhihniy, kharijiy). These refer to the fixedness of the mind and the outside. And those two worlds are the divisions of world, which is contingent and created.[137] Because before that blessed presence (hazrat) swt, neither knowledge the mental wujud nor external wujud (dhihni, khariji) has a right.[138]

d) When even wujud has no room before that hazrat, then how would these, i.e., mental wujud or external wujud (dhihniy, kharijiy), which are branches and divisions of that.[139]

e) How would they have a place there?

f) How would they have the room to be the container of that wujud either cognitively or exter-

[133] i.e., for those prototypes for these matters

[134] accidents

[135] i.e., the primary purpose behind establishing loci for those accidents, it is not to identify those loci, instead it is to establish that *those accidents are not completely independent, instead those themselves stand onto some loci*, IAM

[136] on the necessary degree

[137] and those two divisions are not present either in the realm of Divinity, i.e., the mind swt and the outside

[138] to exist

[139] wujud

nally (zarfiyat-i ‘ilm va kharij anja mar wujud ra)?

3. Therefore these cognitive forms are fixed (thabit), and they stand along with (qa’im beh) the attribute of knowledge.

4. However, neither does it happen nor is it established that those,[140] they are fixed cognitively or externally (thubut-i ‘ilmiy, khariji). Instead, it is blameworthy for those to attain existence cognitively or externally. Because that[141] is the attribute and sign that those[142] are not pure from the attribute of contingentness and the black marks of newly-arrivedness (sifat-i imkan, simat-i huduth) Therefore, verily, all contingent things are to them newly arrived (Fa-inna kullu mumkini hadithun ‘indahum).

5. Before them,[143] every contingent thing is newly-arrived. On the degree of the necessaryness of existence (martaba-i wujub-i wujud), although existence is fixed (thabit), still it is not found that that wujud is a container for that wujud externally or cognitively (zarfiyat-i kharij va ‘ilm mar an wujud ra). Because there is no possibility there for being the container or being contained (zarfiyat, mazrufiyat).

Cognitive form: Akbarians versus Mujaddid Now listen with an inner awareness! Form of the known thing is knowledge itself (surat-i ma‘lum, nafs-i ‘ilm ast). Therefore, what does it mean that *that*[144] *is attained (husul) in knowledge? Or that is dissolved (hulul) in knowledge*?

A. Akbarian/Wujudi opinion The later sufis[145] have said,

1. The cognitive forms, which are the essences of the contingent things, they are located in the house of knowledge swt. And there, outside the mind swt, they lack even a *smell* of existence.

2. However, when those cognitive forms cast shadows onto the mirror of existence in the outside, (i.e., the existence, without which nothing exists in the outside), then it is imagined that those forms also are existent in the outside. It is the same way that when a form is reflected on the mirror, it seems that that form is present onto the mirror.

B. Mujaddid’s comments However, I[146] fail to fathom,

1. What is the purpose of these masters?[147]

[140] cognitive forms
[141] attainment of existence
[142] cognitive forms
[143] falasafah
[144] form
[145] Akbarian school
[146] the Mujaddid (QS)
[147] Wujudi masters

2. And what is the meaning of *forms being attained in knowledge (husulu 'l-suwari fi-'l-'ilmi)?*[148]

Answer: Because what it seems to me is this,[149]

1. Forms are not present within the mind, i.e., knowledge.
   a) **Manifest** It is only that those[150] are manifest (shahid) and visible as forms only within knowledge (husulu 'l-suwwaru fi-'l-'ilmi). And as manifest and witnessed (wa ma suwary fi 'l-shahidi).
   b) **Nonmanifest** And as nonmanifest, his knowledge (swt) is beginningless (azal), ancient (qadim), indivisible (basit) and one-and-all (wahdani) illa nafsu 'l-'ilmi wa fi 'l-gha'ibi 'ilmuhu ta'ala azaliyyun qadimun basitun wahdaniyyun).

   However, that[151] has ta'alluqs, i.e., attachments, with multiple objects of knowledge (ma'lumat-i mutakaththira).
2. Due to that[152] having those ta'alluqs, different types of forms have been created,[153] and those[154] have divided the known thing into multiple distinct subdivisions (muta'addadatu, mutamayyizatu).
3. **Cognitive forms entering mind: Impossible**[155] However, it is not that it is established that those[156] enter and dissolve in (husuluha, hululuha) that beginningless knowledge (dhalika 'l-'ilmi 'l-azaliyyi). After all, how do those abovementioned multiple forms enter it (kayfa yahullu 'l-suwaru muta'addadatu fihi)?[157]
4. Because that would necessitate (wa huwa yastalzimu).[158]
   a) That that locus (mahall)[159] is fractionated and subdivided (al-tabaww'uda, al-tajazzaya), and
   b) *one thing within another thing (al-inqisama*

[148] This is Mujaddid's objection to the Wujudis in the form of a question

[149] Mujaddid's comments to that wujudi idea begins, as an answer

[150] cognitive forms

[151] knowledge swt or mind

[152] attribute of knowledge

[153] within that attribute of knowledge

[154] i.e., cognitive forms

[155] This again contradicts the wujudis

[156] forms

[157] i.e., cognitive forms enter the mind swt

[158] Because that would necessitate an impossible scenario, so by reduction ad absurdum syllogism, that entrance is impossible

[159] i.e., the attribute of knowledge

li-'l-mahalli wa farda shayyin fihi wa ghayri shay'in) should be assumed.

5. In turn, that
    a) necessitates that that is composed (tarkiba),[160]
    b) which is inconsistent with that[161] being ancient and beginningless (munafi li-'l-qidami wa 'l-azaliyyati).

Surprise! The philosophers, they

1. establish the attained form of the known thing onto the screen of the mind (dhihn), and
2. consider that that[162] has penetrated (hulul) into the *screen of the mind (dhihn)*, instead of the mind (‘ilm).

Because

1. **Philosophers** to them, that form is identical to knowledge, instead of something that has entered (hulul) that knowledge.
2. **Akbarian/Wujudi** on the other hand, it is realized by the narrations from the later sufis, that that form is attained within (dar) knowledge, which is called the *batin-i wujud*, internal existence.

He swt knows it all (Wa huwa subhanahu a‘lamu).[163]

Cognitive forms have life and knowledge You may learn that these cognitive forms are indeed present, and they suspend from attribute of knowledge by the personal (dhatiya) perfections. And it has been learned via via the gaze of unveiling (nazar-i kashfi) that the following things have also been inserted within those cognitive forms. Those things are,

1. life and knowledge (hayat, ‘ilm), and
2. all those perfections, which are within the unveiling, which relates to (ink-ishafi keh munasib) the presence-derived knowledge (‘ilm-i huduri).

This marifat is rare and hard-to-find. Its verification has been done in the previous maktub.[164] So if some matters are hard to understand, refer there.It has been revealed by the previous clarification that

1. both the holy dhat swt and his attributes are present (ka'in) on the same degree, and
2. no separate entification or descent (ta‘ayyun, tanazzul) has taken place for those attributes because those[165] are additional to the dhat swt.

[160] i.e., the attribute of knowledge is composed of multiple pieces of information
[161] attribute of knowledge
[162] attained from
[163] End of verification
[164] maktub 3.113, c.f., Aftabi
[165] attributes

So now you may learn,

1. **Degree 1** This holy degree contains the Hazrat dhat swt along with the attributes.

2. **Degree 2** And in its second degree there is a manifestation (zuhur),

    a) which is the first manifestation of that,[166] and

    b) within which no transformation or substitution (taghayyur, tabaddul) has taken place.

In the unveiling and witnessing of this fakir, that,[167]

1. it is certainly that hazrat wujud, which is all good and pure perfection (khayr-i mahd, kamal-i sirf), and

2. it has the receptivity to receive the manifestation of all the perfections (qabiliyat-i jami'i zuhur, kamalat).

None save *wujud*, existence has attained this felicity.

1. Prototypal level For this reason, this holy degree, which is the Hazrat dhat swt along with the attributes, it finds a first manifestation (zuhuriy ast awwal) on the secondary degree, and that[168] has no taint of transformation or substitution (taghayyur, tabaddul), then, according to the unveiling of this fakir, that would be Hazrat wujud, who is pure excellence and perfection. And that[169] has the receptivity to receive the unveiling or the manifestation of the shadows of all the perfections—None but existence(wujud) has attained this felicity.[170] For this reason, if any knowledge establishes a relationship with that holy degree, and that[171] takes in the perfections of that degree, then as it has been described before,[172] the thing from that would be collected from that degree initially, it would be Hazrat wujud, existence. And the other perfections would follow that[173] later.

Wujudis: Wujud is ta'ayyun 1 For this reason, a large community of the sufis,[174] and also others, they have held the wujud to be identical to the dhat swt. And have considered ta'ayyun-i wujudi as la-ta'ayyun. Because to them, the fixation (thubut) of this ta'ayyun takes place first. And they have fixed (thubut) this previous ta'ayyun,[175] they have placed it before all, before even cognitive and external ta'ayyuns. This has been narrated in many places. This Hazrat wujud, in the manner of shadowness (beh tariq-i zilliyat), it brings together all the perfections of the dhat and the attributes, in an undifferentiated manner (jami'-i jamiy' kamalat-i dhatiya, sifatiya, ijmalan) (SWT).[176] This degree, which brings together undifferentiated things (martaba-i jami' ijmaliya), it

[166] degree 1

[167] degree 2 manifestation, i.e., the prototypal shadow

[168] manifestation

[169] wujud

[170] of such receptivity

[171] knowledge

[172] where

[173] wujud

[174] i.e., wujudis

[175] wujudi

[176] i.e., Hazrat wujud contains all perfections in an undifferentiated manner

again has a differentiation—that can be called the second ta'ayyun or descent.[177]

2. Shadow level 1: Attribute The first thing of the degree of differentiation which became fixed (thubut), it is the attribute of life (hayat), which is like the mother of all attributes. This attribute of life, it is the shadow of that attribute of life, which is

1. present on the degree of holy dhat swt, and
2. like the shadow of that, which is called *la huwa wa la ghayruhu*.

This shadow has been created on such a level, which is beyond the level of the holy dhat swt.

1. It is indeed other than him swt, and
2. it is indeed stained by the stain of otherness.

Attribute: Shadow 2 This attribute of knowledge is like the *shadow of that*[178] *attribute of knowledge*, which is

1. present on the degree of the holy dhat (SWT), and
2. called *la huwa wa la ghayruhu*.

Level/degree 2. Hayat's shadow is 'ilm

The attribute of knowledge ('ilm) is present as the shadow of the attribute of life (hayat).

1. **Knowledge: All-comprehensive** And this attribute,[179] comprehends (jami') all the attributes. Attributes like power, desire (qudrat, iradat), and the rest, although those are independent (istiqlal) still it is as if those are parts of this attribute of knowledge. Because this attribute[180] has an unification with the holy dhat swt, while the other attributes lack that.[181] Because in 'ilm-i huduri, these, i.e., knowledge, knower, and the known thing ('ilm, 'alim, ma'lum), all these are unified.
2. **Other attributes: Non-comprehensive** On the other hand, power is never unified with the powerful one, or the possessor of power (qadir, maqdur). Neither is there such an unification within desire (irada)—and that[182] is to decide on one among two things that are within power. The rest of the attributes may be known in the same way.[183]

Mujaddid: ??????? To this fakir,

1. the origin of entification of Hazrat Khalil (AS), prototypally (bal-asalat), is the first ta'ayyun, i.e., ta'ayyun-i wujudi, and
2. the center of this ta'ayyun, which is its most excellent part, it prototypally

[177] Ta'ayyun 1 in the Akbarian/wujudi five descents

[178] prototypal

[179] of knowledge ('ilm)

[180] of knowledge

[181] unification

[182] desire

[183] i.e., those attributes lack that above-mentioned unification with the actor, and as the result, lack the comprehensiveness that knowledge has

(bal-asalat) is the origin of entification of Hazrat the seal of the rasuls (SLM).

This has been described in another maktub in detail.[184]

¿¿¿ When the walayat of Hazrat Khalil (AS) is the walayat of Israphel (AS), then his[185] origin of entification is also this ta'ayyun-i wujudi. For each of the prophets and the rasuls (AS), his origin of entification is one of the parts of this ta'ayyun-i wujudi. Via the felicity of the following of the prophets (AS), if any ummat receives a part of this ta'ayyun-i wujudi, or a point of that[186] becomes his origin of entification, it is indeed permitted, instead it does happen. In this ta'ayyyun, until the origin of entification is created, it is impossible to arrive onto the holy dhat (SWT) independently (). The high-level angels, who have attained the nearness of Divinity swt, their origins of entification are within this wujudi entification. And they arriving onto holy dhat swt, it depends on that.[187]

Attribute of knowledge is like wujud

You may learn that this attribute of knowledge, which has found existential entification on the degree of differentiation (dar martaba-i tafsil ta'ayyun-i wujudi), although it has one of the shares of the ta'ayyun-i wujudi, still since it has comprehensiveness (jam'iyat), it is said that it also comprehends all the parts of that ta'ayyun like wujud itself. And that ta'ayyun is also has undifferentiation, and differentiation (ijmal, tafsil). Its undifferentiation is like the center of the circle, and on the other hand, its differentiation is like the circumference of the circle. The center of this ta'ayyun-i wujudi, which is being called undifferentiation, it is the shadow of the center of the first ta'ayyun, i.e., ta'ayyun-i wujudi. It is for this reason that one community has held the first belief that the origin of this final prophet (SLM) is the undifferentiation of this exalted attribute.[188,189] However, it is not actually so. Instead, this undifferentiation is the shadow of the origin of entification of the rasul (SLM), which is the center of the ta'ayyun 1, or the center of the ta'ayyun-i wujudi. It has been narrated before as well. They have called this undifferentiated knowledge as ta'ayyun 1, and have imagined that the degree above it is the la-la'yyun, and have thought that that is the Hazrat wujud swt himself. However, although that is existence itself, still that is derived via descent and entification (tanazzul, ta'ayyun). It has been said before as well. It should be known that the parts included in ta'ayyun 1, although those are the mabda'-i ta'ayyun of the prophets (SLM), and the high-level angels (AS), still since that degree has undifferentiation present,[190] then everyone's origin of entification may not be known separately and in a differentiated manner, and it is not possible to name them. However, when those parts attain differentiation, those attain distinction, and they also receive distinct and sep-

[184] which maktub?, check amritsari
[185] Hazrat Israphel's, c.f., Aftabi
[186] ta'ayyun-i wujudi
[187] ta'ayyun-i wujudi
[188] i.e., attribute of wujud
[189] Comment: refers to the wujudi school
[190] i.e., that degree has an undifferentiated level, c.f., Aftabi

arate names. E.g., for that ta‘ayun 1, i.e., ta‘ayyun-i wujudi, one part is named life (hayat), and another is named knowledge (‘ilm). All the other attributes should be considered along the same line. It is also being observed that the name *hayat*, life, which is comprehensive (), it is the mabda'i ta‘ayyun for the high-level angels. Also Hazrat Jesus the spirit of Allah (AS), who keeps relationship with the high-level angels, he has also received a part of this station. Hazrat Mahdi (AS), who harbors an elect nisbat with Hazrat Jesus the spirit of Allah (AS), he is also hopeful of this station.

Eight attributes

A. Origin: High-level prophets You may learn that the eight attributes, which have attained differentiation on the level of entification 2, each of those is the origin of entification for a high-level standing (bozorg-i muqtada) prophet (AS). E.g.,

1. knowledge (‘ilm) is the *mabda'i ta‘ayyun*, origin of entification for the final nabi (AS), and

2. power (qudrat) is the *mabda'i ta‘ayyun* for Hazrat Jesus (AS), and

3. engenderingness (takwin) is the *mabda'i ta‘ayyun* for Hazrat Adam (AS).

B. Origin: Ordinary prophets On the other hand, the circumference (juz'iy) of these comprehensive (kulliy) names is the *origin of entification (mabda'i ta‘ayyun)* for the rest of the prophets (AS).

For each one of these major (guruhiy) prophets (AS), his origin of entification is the circumference of that unique name (asma-i khass) (SWT), which

1. inter-relates to that unique name (munasabat beh asma-i khass darand), and

2. inter-relates to that unique[191] prophet, whom that ordinary prophet follows (nabi-iy khass-i muqtada).

Origin of entification: Walis commoners infidels

1. **Walis** For those walis of Allah (QS) who are under the feet of a prophet (AS) whom they (QS) follow—their (QS) origin of entification is a part () of that name (SWT), which is the origin of entification for that prophet (AS).

2. **Common faithful** And in the same way, for the common faithful, their origin of entification of is one of the circumferences or its part from all the circumferences of the divine name, whi

3. **Infidels** On the other hand, the origins of entification for the infidels, those relate to the name the deviator (al-mudill). Those are totally different from the above-mentioned origins of entification.

Origin: Created things

When the origins of the entification for all the created things, those have been learned, then it may be learned next that

[191] major

> The circle of necessariness (da'ira'i wujub) ends when those origins of entification are crossed.

After those end, the circle of contingentness begins. By the perfection of his grace, when Haqq swt wished to

1. grant his effusion and bliss (faydh, ni'mat) to the other,[192] and
2. give that other the hidden treasure[193]

then he swt created the creation. And gave that[194] the perfection of his own existence, and all the attributes relating to that.[195,196] It is not that something became disjoint from the court of Haqq swt, and that thing became unified with the creation. Because that is the sign of defect.[197] Allah rises higher than that (Allahu subhanahu 'an dhalika 'uluww kabira).

Purpose: To Benefit creation Instead, the purpose behind the creation of the cosmos, it is to benefit (ifada-i an'am, ihsan) that[198] by bliss and grace. It is not that the through that creation-act, perfection or completion is realized for the names and attributes of the Necessary swt.[199] No! Never! Because the names and the attributes (SWT) are complete in themselves. And they do not need to manifest themselves or become the loci of manifestation. For Hazrat Haqq swt, all perfections have practically been attained and present. It is not at all that

> He swt needs some other thing to attain that.[200]

If there remains witnessing and being witnessed (shuhud, mushahadat), it is from the self to the self (az khod beh khod). And if there is knowledge, or known thing, even in that, he himself is the knower, and he himself is the known thing. In this way, he himself is the speaker and he himself is the listener. All the attributes of perfection remains in the differentiated and distinguished manner (mufassil, mutamayyiz). However, that is in the unqualified manner ('unwan-i biy-chun) Because the qualified thing lacks a path towards the unqualified thing.

> What power does the qualified thing has?
> That it can be the mirror of his swt perfections?
>
> Khalq cheh bashad
> Keh mar'at-i kamalat-i uw subhanahu gardad
>
> What mirror would he show his beauty onto?
> Such a mirror who would create?
>
> Dar kodam a'inah
> dar ayad uw

[192] i.e., to elect men

[193] c.f., hidden treasure hadith of Ibn Arabi

[194] creation

[195] divine perfect attribute of existence

[196] Comment: It seems that the Mujaddid is still in zilliyat/wujudism where he believes that all perfection come from wujud, but he rejects that idea soon in maktub 3.122

[197] as it would be the sign that Haqq swt undergoes change

[198] cosmos

[199] which is what the Akbarians proposed, in their interpretation of the hadith, *I was a hidden treasure*

[200] and so he swt merely has the ability to attain that perfection

What power does the cosmos have that it shows the differentiation of that undifferentiation? In his swt court, within undifferentiation there lies differentiation, and within narrowness there lies wideness. When the differentiation and wideness of that level is unqualified, then it is imagined that that undifferentiation of that level,

1. it needs differentiation, which is dependent on the creation of the cosmos, and
2. it attains perfection via this differentiation.

The truth of the matter is that that on that level, both *undifferentiation and differentiation* are present. It has been said before as well. *Allah is all-embracing and wise (Wa 'llahu wasi'un kamilun).*[201]

Cosmos: High Degree *Foreword: I feel that the M is still on zilliyat here, which he decisively rejects later in 3.122, I am not sure, and Id have to think more.* You may learn that the cosmos abides onto such a degree with which that holy degree has no conflict (muzahamat, mudafa'at). Two existent things, if one of them wants to keep the other one limited, still it has been unable to negate this rule in this place. I.e., it has been unable to create any limitation or ending in that holy existence, i.e., the existence of the cosmos. And has been unable to establish any nisbat or direction with it.[202] That form, which is imagined within the mirror, that is present on the level of the illusion (wahm) — the fixedness (thubut) of that,[203] it has not been able to create a conflict with the fixedness of the real person named Zaid, who is the prototype of that. And that form has not been able to put a limitation, etc., to its prototype. Moreover, via this imagined existence of the form, no limitation, ending or direction have been created within the prototype of that haqiqi world. *Li-'llahu 'l-mathalu 'l-a'la.*[204]

From this verification, the reality of this sufi saying can be understood, *The cosmos has been fixed on the degree of imagination ('Alam, dar martaba'i wahm, thabit ast).* What it means is this,

> The cosmos has been created on such a degree, which is like the level of similar things and illusion (shabiyh, wahm). I.e., the same relationship that that form (which appears onto the mirror) has with its prototype (which is outside that mirror).

Instead, it can be said that the term *outside the mirror ()*, it would be said as an example (tashbiyah, tanzir). Because there is nothing there called the outside.[205] Applying the term existence on that outside is indeed improper. And the outside (kharij) is indeed is a branch or part (furu', qism) of existence. So how would it be proper to apply that term *existent* onto the outside?

Beautiful epilogue

Origin of entification: This birth Whatever that has been narrated on the origins of the entifications (mabda'i ta'ayyun),

[201] Q.Baqara.267
[202] i.e., ???
[203] form within the mirror
[204] Q.Nahl.60
[205] haqiqi world

be that on the undifferentiation or differentiation of wujud, all that has been said about the existent and contingent things of this earthly birth (nisbat beh mawjudat-i mumkinat-i iyn nasha'h, dunyawi). The existence and the personification of the contingent things of this birth (wujud, tashakhkhus-i mawjudat-i iyn nasha'h), they depend onto those origins of the entifications (mabda'i ta'ayyun).

Origin of entification: Last birth However, it is also being observed that the existence of the last world does not depend onto these origins of the entifications.[206] Instead, their origins of entification is something else. To this fakir, those are the

> Perfections of the dhat (kamalat-i dhatiya) swt, onto whose holy coattails (daman) not even a dust of zilliyat has come upon.

Purification process Even that, that holy degree,[207] it has been differentiated and distinguished (tafsil, tamayyuz) via an unqualified differentiation and distinguishment (tafsil, tamayyuz-i biy-chuniy).

Origins: Purified perfections Those holy differentiated perfections related to the person (dhat) of Allah (kamalat-i mufassila-i dhatiya), each one is the origin of entification into existent things (mabda'i ta'ayyun-i mawjudi) for a unique existent thing of the last-worldly birth (mawjudat-i nash'ah-i ukhriy).

Ta'ayyun-i wujudi The ta'ayyun-i wujudi, undifferentiated or differentiated, which is related to[208] this world, it is as if that has no relationship with the existence of the people of paradise. The existent things of the last world, it is as if those are facing (mawajih) that holy degree. On the other hand, the things of this world are its opposite, those have failed to find a part of the facing.[209] The ever-abiding things of the last world, what a big part have they received from that holy degree? How would I describe it?

> Luckily for those who revel in luxury
> they would get luxury
> As for the passionate lovers among the poor ones
> whatever they gulp down
>
> Hani'an li-arbabi 'l-na'imi
> na'imuha
> Wa li-'l-'ashiqi 'l-miskini
> ma yatajarra'u
>
> What comes later is a secret matter
> Keeping them hidden is beautiful
>
> Wa ma katmuhu ahza ladayhi wa ajmalu

Our Lord! Do not condemn us if we forget or err! (Rabbana! La-tu'akhizna in nasina aw akhta'na!)[210] *)*

[206] which have been made above—those are unique for this-worldly things

[207] of *kamalat-i dhatiya*

[208] the existence of the things of

[209] i.e., the perfections attained from the holy degree of facing Allah

[210] Q.Baqara.286

Peace be unto you, and the rest who follow guidance (*Al-salamu ‘alaikum, wa ‘ala sa’ir-i mani ’ttaba‘a ’l-huda*).[211]

5.15 BMaktub 3.115

To Mirza Husamuddin Ahmad
Asylum of knowledge on Divinity (irfan), Janab Mirza Husamuddin Ahmad
Al-hamdu li-’llahi wa salamun ‘ala ‘ibadihi ’llazina ’stafa. The way the fakirs are here deserves praising Allah swt. I am asking Allah swt for your composure (salamat) and sound health (‘afiyat). I am delighted to receive the generous letter that you have sent me out of your mercy and grace (shafqat, mehrbani). You have expressed the desire to live in one of the two noble sanctuaries (haramain) with your family, and get buried there.

Honored sir! Going there with the family, it is not coming in my sight. Instead, it seems to be forbidden. If you go alone, it would be better. Hopefully, you would reach there safely. Everything rests on Allah (S) (Wa ’l-amru ila ’llahi subhanahu).

Second, you have written about the honored Sayyid about whom the physicians have said that he would worsen. Beloved! I thought a lot on this, but it seems to me that he would not face any harm. It is only that I felt a darkness there. However, it is not a harmful darkness. What is its cause? In summary, the harm that the physicians fear, it is not there. The darkness that is there, it is not that. The rest of the matters rest on Allah (Wa ’l-amru ila ’llahi subhanau). Also, my son Muhammad Sa‘id (QS) became very weak. I am grateful to Allah that he is now on the road to recovery. Please make dua for him.

May Allah save beloved Khwaja Jamaluddin Hussain with his brothers and sisters from the apocalyptic calamities. May the honored sons of the master shine with both outer and inner peace. End.

[211] Q.TaHa.47

5.16 BMaktub 3.116

To Khwaja Abu ’l-Makarim

May Hazrat Haqq (SWT) keep you standing firm (istiqamat) within the bounds of balance (hadd-i i‘tidal), and in the center of justice (markaz-i ‘adalat). Almighty (jalla sultanuhu) is the bestower of bliss (wahib al-‘atiyyat). If he swt distinguishes a slave with some excellent and specific things (fada’il, mazaya), and in order to fulfill the needs of a certain community of his slaves, puts his keys (kalid-i hawa’ij)[212] into the hands of that unique slave, and makes him the asylum of that community, what a felicity would it be? It’s redundant to say that.[213]

The creator, in his perfect mercy, has called the creation his family (‘iyal).[214] Indeed, it is a magnificent boon (ni‘amat) when that creator puts that creation (murtabit sazand) onto him.[215] And puts the burden of nurturing (tarbiyat) that[216]

[212] i.e., keys to the marifat of Haqq swt

[213] Unique slave — this applies to both the Mujaddid as the asylum of the entire cosmos, and to the addressee of this letter as he is the asylum of his community.

[214] C.f., hadith: *Al-khulqu ‘iyali* that is often quoted by the Mujaddid

[215] that unique slave

[216] creation

onto him. He who shows gratitude for such a magnificent felicity is indeed wise (hushmandi). It is as if he considers serving his master's family as his own felicity (sa'adat), and estimates taking care (tarbiyat) of his master's servants, as his own nobility (sharf).

May Allah (S) be praised that the people of this area always praise you, and carry stories on your generosity and beneficence (karam, ihsan) on their lips.

5.17 BMaktub 3.117

To Shaikh Golam Muhammad
In Arabic
BismiLlahi 'l-Rahmani 'l-Rahim! Alhamdu li-Llahi wa salamun 'ala 'ibadihi 'llazina 'stafa!

Interpreting *'Awarif*: Quote 1

The great shaykh[217] (QS) explained, in his book *'Awarif*, chapter 2, the meaning of this verse, *Inna fi dhalika la-dhikra liman kana lahu qalbun, aw alqa 'l-sam'a, wa huwa shadun.*[218] Now it may be understood in two ways,

1. Verily, there is advice in it for him who has a heart, or
2. Let him listen as if he is present (hadir??).

Explaining its meaning, Wasitiy (QS)[219] wrote,

> 1. This means that the advice is for an elect (makhsus) group, not for the rest of the people (sa'iri 'l-nas). This is that group, about which Haqq swt has said,
>
>> Those who were dead, have I not resurrected them afterwards (A'wa man kana mawtan, fa-ahyainahu)?[220]
>
> 2. a) Witnessing (mushahadah) brings forth forgetting of the self (t-dh-h-l), while on the other hand,
>
> b) Veil (hijab) gives understanding (t-f-h-m).
>
> Because when Allah swt gives tajali to a thing, that thing becomes polite (kh-dw-') and humble (kh-sh-').

On it,[221] Shaykh Shihabuddin (QS) commented further,

> What Wasiti (QS) said, it is true for one group, while on the other hand, this ayat,[222] which is saying the opposite thing — it is for a second group. This second group is the group possessing stability (tamkin). For them, witnessing and understanding (mushahadat,

[217] Shihabuddin Abu Hafs 'Umar ibn Muhammad Abubakri Suhrawardi

[218] Q.Qaf.37

[219] i.e., Muhammad Musa, d. 632 Hijri, c.f., *Nafahat*, c.f., Aftabi

[220] Q.An'am.122

[221] Wasiti's comment

[222] i.e., Those who were dead, have I not resurrected them (A'wa man kana mawtan, fa-ahyainahu)?[223]

fahm) are brought together (j-m-‘).[224]

1. It may be known that what Wasiti (QS) said at first, from that it is understood that this advice is specific for the possessors of stability (tamkin). Because Allah swt resurrected them after death, i.e., gave them baqa after fana.

2. On the other hand, for the people of variegation (talwin),[225]

   a) For them, there is neither any fana nor any baqa.

   b) Neither do they receive the bestowed (mawhub) life, secondarily (thaniyan).

   Because they are located in the middle of the road.[226] while fana and baqa are the states of the end (ahwal al-intiha).

   ??????????????????????????????????

// //??????????????????????????????????//

Interpreting *‘Awarif*: Quote 2

Second, Shaykh Shihabuddin (QS) said,

> PROTITI and intelligence, they are the container () of knowledge, and the place for the discussion and place for conversation (), ????????

??????????????????????????/// So understand!

[224]end of the first speech of Shaykh Shihabuddin (QS), c.f., Aftabi. And the comment by the Mujaddid (QS) begins

[225]whose hearts are always unstable

[226]only

Predomination of khiyal

All praise is to Allah that he swt

1. has given us the suzerainty (sultan) of thoughts (khiyal), and

2. made us into mirrors to attain the forms of the meanings of perfection (suwari ’l-ma‘ani ’l-kamali).

If there were no khiyal, then

1. we would not have been able to perceive (adrak) the degrees of conjunction (darajati ’l-ittisali), from the perceptions of disjoining (darakati ’l-infisali).

2. we would not have known to separate (???) the arrival of the states (waridatl ’l-ahwali) [227] from the degrees of separation.

5.18 BMaktub 3.118

To Mawlana ‘Abdul-qadir Ambali
In Arabic

Hadith on Quran

Shaykh Shihabuddin (QS) quotes this nominative (marfu‘) hadith from the rasul (SLM), in his book *‘Awarif*, chapter 2.[228] And in its clarification, he (QS) writes,

> No verse of the Quran has been reveled, which has no back and belly (zuhur, butun). Each of its letters has a border (hadd). And

[227]degrees of conjunction

[228]reference????hadith

> for each border, there is a region of cognizance (matla‘).

Next, Shaykh Shahabuddin (QS), in chapter 2 of his book *‘Awarif*, explained a nominative (marfu‘) hadith coming from the rasul of Allah (SLM),

> No verse in the Quran has been reveled without a back and a belly. Every letter of that has a limit, and (Ma nazala min al-Qur’ani a’yatun illa walaha zahrun wa batnun, wa li-kulliy harfin, haddun wa li-kulli haddin matla‘un).

?????????????????????????????????
??

Imam Ja‘fr in salat, tree of Moses (AS)

Shaykh Shihabuddin (QS) said that it is narrated via his ancestors on Imam Ja‘fr Sadiq (AS) that once the Imam (AS) fell unconscious within the salat. And when asked on it, he (AS) answered,

> I was repeating a verse, finally I heard it from its speaker.

Therefore, when

1. the front ???? () of the light of tawhid is revealed for the sufi,
2. he lends his ears to threats and promises (),[229] and
3. his heart realizes freedom from the ma sewa,

then

1. he comes face-to-face with he swt, and
2.

??????????????????????????????????

Hearing without how

etc.
?????????

5.19 BMaktub 3.119

To Shaikh Mawdud Muhammad

‘Awarif and *hulul*

Comment: Commenting on ‘Awarif*, the Mujaddid denies*hulul. Shaikh[230] (QS) is saying describing one who is related with the sufi community, in the chapter 9 of his book *‘Awarif*,

> There is a group among the sufis who proposes *hulul*, incarnationism (May Allah swt destroy them, *khadhalahumu ’llahu sub-hanahu*). That group[231] imagines that Allah SWT
>
> 1. does hulul (yahullu) into them, and also
> 2. does hulul into the bodies that he likes (yastafi).

[229] i.e., threat of hell, and promise of paradise

[230] Shihabuddin

[231] i.e., the group of hulul-proposing sufis

> What comes out from that group's understanding is how the Christians (nasara) interpret *lahut* and *nasut*.
>
> Many in that group consider it permissible (yastabihu) to throw one's gaze onto beautiful things (muhsanat) — it is an allusion towards that imagination (isharatu 'ala hadha 'l-wahm).[232] Some of them said such words having been predominated by their states. And they imagine that those who said such words predominated by their states, some of that[233] is in them in a hidden format. E.g., the expression of Mansur Hallaj, *Ana 'l-haqq*. Or the expression of Bayazid Bistami (QS), *Sub-hani*.
>
> Allah (SWT) forbid (Hasha li-'llahi sub-hanahu)! So that we do not misinterpret the saying of Bayazid into something other than a quotation (hikayat) of what Allah (swt) has said.[234] What Mansur Hallaj (QS) said, it has to be interpreted in the same way as well. On the other hand, if we accept that there is something like hulul, etc., hidden in these sayings of theirs, then we would deny those[235] in the same way that we deny the saying of them who believe in hulul.[236]

Mujaddid's interpretation

I fail to understand that what does quotation or narration on behalf of Allah mean? And for such sayings of quotation and narration, why specify the intoxicated ones? O Allah! I am saying by your help that it can be said that this is what the Shaykh (QS) means,

> The speaker of such a saying, if he is a slave of Allah, as it appears to most people, then it must be that that saying is the narration and quotation (hikayat) on behalf of Allah.

Because the slave never becomes the *rabb*, master. Therefore, Allah is the true speaker of that saying. And the tongue of the slave is like the tree of Moses (AS). Therefore, no criticism arises towards Mansur Hallaj and Bayazid Bistami (qs). From the public (zahir) discussion of the Shaykh, it is understood that unless it is held to be a narration from Allah, one may estimate hulul from it. However, actually, it is not that. Because when tawhid predominates, and the ma sewa hides, i.e., when the light of witnessing (shuhud) Allah predominates, then such a thing can be said even without the admixture of hulul and ittihad. Therefore, there the saying *Ana 'l-Haqq* means that *I am not a thing, and nothing else exists except Allah.* It would not be that *I am unified (muttahid) with Haqq (SWT)*,

[232] i.e., they consider it mubah to look at beautiful woman imagining that Allah swt has done hulul into those beautiful things, i.e., women

[233] i.e., some of that divinity

[234] i.e., the Mujaddid proposes that it is Allah who said *Sub-hani*, and Bayazid only quoted Allah

[235] sayings proposing anti-sharia ideas like hulul, straightway

[236] openly

or *dissolved (hulul) within Haqq (swt)*. Because such sayings would be infidelity (kufr) and would negate tawhid-i shuhudi. Because except that one-in-number (ahad) Allah, nothing is seen there. On the other hand, it is within hulul and ittihad that the number of observed objects are more than one, although it is with respect to unification and incarnation (ittihad, hulul).[237]

Shaykh (QS)[238] has said,

> And many among them consider gazing onto beautiful things a pious practice (wa minhum man yastabihu al-nazara ila 'l-mustahsanati).

This is an allusion to that idea, i.e., hulul. Surprise! The great shaykh has meant ittihad and hulul by such sayings![239] However, via external knowledge, it is understood that these sayings mean manifestation (zuhur) of Haqq swt. This saying is beyond hulul.

1. **Hulul: Definition** Hulul means one thing entering or dissolving inside a second thing. E.g., a person named Zayd entering his home.

2. **Zuhur: Definition** On the other hand, manifestation (zuhur)[240] means the reflection ('aks) of the first thing getting cast onto the second thing. E.g., the reflection of the man named Zayd being cast onto the mirror.

1. **Hulul: Impossible** The first one is impossible for the degree of necessariness (martaba-i wujub)[241] for it would bring imperfection into the degree of necessariness.

2. **Zuhur: Possible** On the other hand, it is not forbidden to attain the second one as it does not create any defect.

It is because,

1. **Hulul: Transformation is mandatory** In the first one, transformation (taghayyur) is mandatory, which negates ancientness (qidam).

2. **Zuhur: Transformation is not mandatory** On the other hand, in the second one, transformation is not mandatory.

It is an open saying.

Onto the mirror of nonexistence, if the necessary perfections are manifested,[242] then that does not necessitate that those perfections have done hulul within that mirror. Neither a transformation (taghayyur) takes place in those,[243] nor does it change location (intiqal), which would be inconsistent with ancientness (qidam). That[244] is

[237] i.e., the first thing doing *ittihad*, unifying with, or doing *hulul*, incarnating within the second thing

[238] Shihabuddin Suhrawardy, author of *'Awarif*

[239] i.e., It is preposterous to claim that the great shaykh has meant ittihad and hulul by such sayings. The corrupt idea of the deviant ones is that that Allah swt has done ittihad with and hulul within the beautiful things, e.g., foreign woman. So it is permissible to gaze onto them, although the sharia forbids it. The Mujaddid points out that they only misinterpret Shaykh Shihabuddin (QS).

[240] or unveiling, c.f., Aftabi

[241] i.e., for Haqq swt

[242] which is what the Mujaddid proposed while he was in zilliyat

[243] perfections, which would have the case if those had done hulul. Instead, merely a manifestation takes place

[244] manifestation of the kamalat-i wujubi

nothing but those kamalat getting manifested and seen onto the mirror (zuhurun wa ira'atu kamalin fi mir'atin). Therefore, if it is held that witnessing these divine perfections onto the mirror of contingentness is permissible, it may not be interpreted to mean that those kamalat are doing hulul within the mirror. Instead, it should mean that those kamalat are merely getting manifested (zuhur) onto the mirror. It would not cause any harm or damage. Although he who thinks that such a type of shuhud is proper, he is imperfect (naqs) and is not standing firmly onto the sharia. However, in this case, our purpose is merely to remove the bad name that came onto them for establishing hulul. Establishing their kamalat, or that they are onto the right path— it is not our purpose. *Wa 'llahu subhanahu a'lamu bi-haqa'iqi 'l-umuri kulliha.*

5.20 BMaktub 3.120

To Mir Mansur

Seclusion

Praise be onto Allah (S) (*Hamdan li-'llahi subhanahu*). Esteemed brother! Several of your letters came to me one after another, and made me delighted. Praised be Allah that despite reasons for us to lose our interrelationship, still there is no change in the love and the rabita (mahabbat, irtibat) that you have with us. Those reasons, let alone destroying that rabita, have failed even to loosen it. On the contrary, that rabita (irtibat) has grown even stronger. May Hazrat Haqq (S) keep your love for this tribe standing, for it is the capital stock of felicity (sarma'-i sa'adat).

O beloved! In the mean time, my longing to live in seclusion has become predominating (ghalib), and so I am living in a corner of my house. Except for Juma, I don't go out to the masjid. Instead, I pray the five times a day salat in a corner of the house, albeit in congregation. I have stopped meeting the public. Time is passing by peacefully. It is as if my life-long desires have been fulfilled. For this I am praising Allah (Hamdan li-'llahi subhanahu 'ala dhalika)!

The rest of the outer matters are also sound. The children and the rest are also in peace. Janab Khwaja 'Abdullah has gone back to Delhi before the blessed month of Ramzan. (Hamdan li-'llahi subhanahu) — he has benefited immensely from this trip, and finished the pages[245]. Away from the predomination of monism (ghalbat-i tawhid), he has become drowned in the sea of incomparability (darya-i tanziya'). At this time, he is thinking on reaching the bottom of that sea. From the outside (zahir), he is entering the inside, instead the inside of the insides (batin-i butun). Hafiz Bahauddin went there having learned his states in detail. Maybe he would describe in detail.[246]

5.21 BMaktub 3.121

To Mirza Husamuddin Ahmad

Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa. I found felicity reading the letter you sent from Ajmir. You wrote that someone criticized the maktub I sent from

[245] in his book

[246] End

Ajmir.[247] Something should be written resolving it. Some of the friends have also pointed out the places of lack of surety. Therefore, having been empowered ('aun) by Allah (S), I am writing out a few prefaces to resolve those, *Wa 'llahu sub-hanahu al-hadiyi' ila 'l-irshad.*

Sayr: Muradiy versus muridiy

Sir! O honored one (makhduma mukarrama)!

1. **What they are** *Sayr-i muradi* and *sayr-i muridiy*,[248] those are things[249] that come down from the *wajdan*, finding of him who makes that sayr.[250]

2. **What they are not** It is not making something mandatory to someone so that that thing would relate to the other.[251]

Therefore, there is no need to seek the proof of that.[252]

Unique marifat-receiver: Proofs

Despite this,[253]

Proof 1

If Haqq swt gives someone,[254] the most subtle marifat, and that marifat-receiver

1. focuses onto the state and interactions of that sayr-maker, and

2. attentively witnesses that elect effusion, baraka, and 'ilm and marifat[255]

then that marifat-receiver, he may admit that that sayr-maker is indeed has the sayr-i muradiy, without needing any further proof. It is like this,

1. With respect to the sun, the moon has the nisbat of being near or far away from the sun, and also of being face-to-face or unified.

2. If that marifat-receiver focus onto that, then he would rule that moon-light is taken from the sunlight.

3. However, it[256] is not a proof for anyone except the marifat-receiver himself.

[247] maktub ??

[248] i.e., the marifat, which the sayr-maker experiences when he makes those sayrs

[249] marifat

[250] I.e.,

a) The marifat that the sayr-makers experience while they experience that sayr-i muradiy, and sayr-i muridiy, those are unique to the sayr-makers, and

b) They receive that marifat in the method of *wajdan*, finding

[251] i.e.,

a) this marifat of the sayr-i muradiy and the sayr-i muridiy, it is experiential knowledge or marifat, and

b) this marifat is unique to the sayr-makers, and

c) therefore, those other than the sayr-makers, they don't need to believe in that marifat

[252] i.e., there is no need the proof from the Quran or hadith, and verify the marifat of those two sayrs

[253] i.e., despite the fact that no proof is needed, indeed there are proofs, and those proofs are,

[254] i.e., gives a uniquely exalted one among the sayr-makers, from now on, translated as the *marifat-receiver*

[255] that that unique sayr-maker receives

[256] what the marifat-receiver subjectively learns via his unique marifat

Proof 2

Moreover, my pir-i qibla Khwaja Muhammad Baqi bi-'llah (QS) determined that my sayr is primarily () muradiy. Maybe the friends have heard it from him (QS). And because he felt that this would be appropriate my state, he used to recite this couplet from the noble *Masnavi*,

Love from beloved woman is most secret
Love sounds of man who loves are like drumbeats
Love of man who love indeed makes body thin
Beloveds are nurtured, happy inside

'Ishq-i ma'shuqan nihan ast
'Ishq-i 'ashiq ba do sad tabal wa naqir
Lik 'ishq-i 'ashiqan tan zah kand
'Ishq-i ma'shuqan khosh va karbeh kand

Ijtiba versus inabat

Among the murads, whoever has arrived (wasil), he has arrived via the road of ijtiba. The road of ijtiba is not limited to the nabis (AS). The author of *'Awarif* (QS) has clarified the madhdhub-i salik and salik-i madhdhub.[257] And has explained this matter in great detail. And he said that the road of the murids is inabat, and on the other hand, the path of the murads is ijtiba. Allah (SWT) has said, *Allah makes ijtiba towards him swt whomever he swt wills, and guides towards him swt whoever returns (Allahu yajtabi ilaihi man yasha'u wa yahdi ilaihi man yunibi).*[258]

Ijtiba is nabi-like See! The road of ijtiba is specific to the prophets (AS), and on the other hand, the ummats attain that[259] via the road of following (tab'iyat),[260] like the rest of the perfections.[261] It is not true that ijtiba is reserved for the nabis, and the ummats would never attain that.

Unifying with haqiqat-i muhammadi

Sir! Via the wasila and veil (hilulat) of the best of men (SLM), the salik keeps on receiving effusion, until the time comes when the haqiqat of that salik who is of the Muhammadan archetype (mashrab) gets annexed (muntabaq) to the haqiqat-i muhammadi, and gets unified (muttahid) with it. However, only when via a perfect following, or instead by the sheer divine grace, the salik progresses along the stations of ascent, and this haqiqat unifies with that haqiqat,[262] only in that case, that intermediation (tawassut) goes away for him. Because intermediation and separation (tawassut, hilulat) happens for two different things, while on the other hand, when the things are unified, there is neither

[257] madhdhub-i salik is the salik who experiences jadhba first by the grace of Almighty, and next does his suluk via sadhana, and on the other hand, the salik-i madhdhub does his suluk first, and next experiences jadhba

[258] Q.Shura.13

[259] ijtiba

[260] the prophets (AS)

[261] that the ummats attain

[262] i.e., haqiqat of the salik unifies with haqiqat-i muhammadi

a intermediator nor an intermediated thing, and neither someone who puts a veil in-between nor a veiled thing (tawassut, mutawassut, hajib, mahjub).

Neither unification nor peerage Only when two things get unified (ittihad), those come into the interaction of peerage (shirkat). On the other hand, when the salik is the follower,[263] and he has been annexed (tabi‘, ilhaqiy), then his peerage is like the peerage of the master with the servant (tufayliy). And it is not at all that is the haqiqat of the servant has some sort of unification and annexation (ittihad, ilhaqq) with the haqiqat of the rasul (SLM).

Haqiqat-i muhammadi: Clarification

Its clarification is this,

> Haqiqat-i muhammadi brings together all the haqiqats. It is called the haqiqat of all the haqiqats (haqiqatu ’l-haqa’iq). And the haqiqats of the others is like its parts (ajza), or particulars (juz’iyat).[264]

Because if that salik is patterned after the Muhammadan archetype, then his haqiqat, it would be

1. like the particular[265] of that all-inclusive thing (juz‘ ast mar an kulliy ra),[266] and also
2. its predicate (mahmul ast bar vei).

On the other hand, if he is not,[267] it would be like a particular (juz’) of that all-inclusive thing,[268] though not like its predicate (mahmul).

Exception 1: Non-Muhammadan archetype Now if the salik bears some other haqiqat apart from this Muhammadan archetype,[269] then

1. that salik would arrive onto the haqiqat of that prophet (AS) whose footstep he is onto, and
2. the haqiqat of that salik, would, with respect to the subject, which is the haqiqat of that prophet,
   a) **Predicate-like** be the predicate of that subject,[270] and
   b) **Equal** create equality with that subject, with that equality being commensurate to that subject’s own perfection.

   However that equality,[271] it would be like the equality that the master has with the servant when the master goes to an invitation accompanied by that servant (tufayliy). It has been said before.

Exception 2: Haqiqat of that salik, it is like a particular (juz‘) of that.[272] And

[263] of the rasul (SLM)
[264] or the circumference, c.f., Aftabi
[265] circumference, c.f., Aftabi
[266] which is the haqiqat-i muhammadi
[267] patterned after the Muhammadan haqiqat, then his haqiqat
[268] Muhammadan haqiqat
[269] i.e., Mosaic or another one of the five archetypes or *mashrab*
[270] which is the haqiqat of that prophet
[271] of the haqiqat of the nabi (AS) with the haqiqat of the salik
[272] Muhammadan haqiqat

via the attachment of his (SLM) perfect following (‘alaqat-i kamal-i mutaba‘at), instead by the sheer grace (mahd-i fadl) of Allah, that[273] creates an elect mahabbat with his (SLM) all-comprehensiveness (kulliy-i khod), i.e., a love between the rasul (SLM) and the salik is created, and an ardent ,longing to reach that (shawq-i wusul-i an)[274] (SLM) grows in the salik. Then that tie (qaydiy), which tied the all-comprehensiveness to the particulars (kulliy ra beh juz'iy),

1. by the grace of Khodawand, that tie (rubeh) loosens, and

2. after its loosening, in stages, these particulars attain a complete union with that, and are annexed (intibaq, ilhaqq) to that.[275]

What I said, *an elect mahabbat was created*, it happened for me by the sheer grace of Divinity (khodawandiy). And due to the predomination of that mahabbat, I used to exclaim, *I love Haqq swt for this reason that he swt is the nurturer of Muhammad (rabb) (SLM)*. Mian Shaykh Taj and my other friends used to show surprise at this saying of mine. It seems that you[276] have not forgotten it either. Yes! Until such a type of love is created, one may not unify with the haqiqat-i muhammadi (SLM).

> *This is the bounty of Allah. He gives it to whoever he wants. And Allah possesses magnificent bounties (Dhalika fadlu 'llahi. Yu'tihi man yasha'u. Wa 'llahu dhu 'l-fadli 'l-‘azimi).*[277]

Haqiqat of intermediaryness Let me narrate the haqiqat of being the intermediary (tawassut) or not being so. So listen with inner awareness.

A. Jadhba On the path of the same jadhba, when

1. the sought one is attracted (jadhba) on behalf of the sought one (k-sh-sh az janib-i matlub) swt, and

2. by the grace of Divinity (ilahi), he becomes the surety for that one's state of the seeker (mutakaffil-i hal-i talib),

then necessarily for the salik, an intermediary is neither taken nor needed (qabul-i wasatat namiykand).

B. Suluk On the other hand, on the method (tariq) of suluk, when the return (inabat) takes place on the side of the salik, then there is no alternative to intermediation (wasatat).

Suluk: Needed to perfect jadhba Yes! In what is exclusively jadhba, there is no need of an intermediary. However, the completion of that[278] depends on suluk, which is the observance of the sharia. I.e., the observance of repentance, asceticism (tawba, zuhd) etc. If that[279] is not added to that,[280] then jadhba remains incomplete with the

[273] haqiqat of the salik
[274] haqiqat-i muhammadi
[275] haqiqat-i muhammadi (SLM)
[276] Mirza Husamuddin Ahmad
[277] Q.Hadid.21
[278] jadhba
[279] suluk
[280] jadhba

tail cut-off (abtar). I have seen many infidels who does have jadhba, but since they fail to observe the sharia, their states are bad and despicable. Apart from the formal (surat) jadhba, they have received nothing else. BUIDHEYO.

Jadhba for infidels

Question: When one attains jadhba, one also attains some sort of mahbubiyat. Therefore, how can a share of that[281] be permitted for the infidels, who are the enemies of Allah swt?

Answer: In the haqiqats of a few infidels, the meaning of belovedness may be present in a small degree. And due to that, they may attain jadhba. However, when that has not been adorned with the following of the master of the sharia (SLM), which means the suluk, those infidels fail to arrive onto the sought thing. Instead they are harmed, and nothing is accomplished by that jadhba except proof against them. I.e., by that jadhba, it is their preparedness (isti'dad), which is proven. I.e., a preparedness, which they did not actualize into action due to their ignorance and envy.

> Allah has not oppressed them, instead they have oppressed themselves (Wa ma zalamahumu 'llahu wa lakin anfusahum yazlimun).[282]

Suluk

What is called suluk is

> the following the master of the sharia Muhammad (SLM) on the path of jadhba.

A. No intermediary And if by that[283] one arrives onto the sought thing, then the deed is done without any intermediation or separation (biy-wasteh, biy-hilulat). It is said that if you throw any water onto the yard, pot or well, then you would throw it onto Allah (Law dullaitum bidalwin lawaqa'tum a'la 'llahi), (SWT). I.e., if you are pulled towards Hazrat Haqq swt via jadhba, and arrive into the the belly of the bellies (abtun-i butun), then surely, there would be no veil of any thing between yourself and Allah swt. You may recall that our Hazrat Khwaja[284] (QS) has said,

> An arrival can via this road of togetherness (wusul az rah-i ma'iyat) that Haqq swt has with man — if one attains an arrival via this road, then necessarily that[285] is without any intermediary (biy-tawassut).

And that[286] supports togetherness.

B. With intermediary Suluk: Nurturing via an intermediary Even if////On the other hand, if there is an intermediary, then it is for the sake of nurture.[287]

[281] jadhba
[282] Q.'Imran.117
[283] jadhba-driven suluk
[284] Baqi bi-'llah
[285] arrival
[286] saying by Khwaja Baqi bi-'llah (QS)
[287] only. As the Mujaddid explains elsewhere, it is the *habit (' adat)* of Allah swt to guide people via intermediaries, e.g., prophets (AS) or sufi shaykhs (QS)

And that[288] is called the suluk.

Togetherness is jadhba Togetherness is one of the paths of jadhba. This hadith supports that saying.

> He is with him whom he loves (Al-mar'u ma'a man ahabba).[289]

Because when one unifies with one's beloved (mahbub), then the intermediaryness goes away for the others.

ffffffff

Now listen with inner awareness,

> Each one of the shadows has a royal road towards its prototype. There is no separation between them.[290]

Now if by the grace of Allah, the shadow

1. face-turns towards its own prototype, and creates a close relationship (miyliy) with it, and
2. by the felicity from following that master (SLM) of the sharia, that shadow makes efforts towards[291] with its own he-ness (huwiyat)[292]

then that[293] would not be separated by any thing.

Now when that prototype

1. is one of the names of Haqq swt, and
2. there is no separation between the name and the named one swt

then via that path, that shadow arrives onto the prototype of its own prototype, which bears that name, so closely that there is no intermediary in-between them.

Yes! There is no intermediary for such a man, who has arrived onto the holy dhat (SWT) via an unqualified arrival (wusul-i biy-chuni). Therefore, when, to arrive onto the holy dhat (SWT), even the separation of the divine attributes go away, then where is the room for a separation by some other thing?

???

Question: When it is not permitted to unjoin (infikak) the attributes of the Necessary from his dhat (SWT), then how can it be accurate to claim that the separator, which is the set of attributes that is in-between the arrival-maker and him towards whom that arrival is made,[294] it has been removed?

Answer: When the salik realizes arrival onto and realization (wusul, tahaqquq) with both

1. his own prototype, which is one of the names of Allah, and
2. the shadow of that prototype

then there is no separation or disjoining (irtifa', infikak) in-between that salik and the holy dhat (SWT). It is in the same way that there is no separation (tawassut, hilulat) between the name and the named one (SWT). Therefore, neither separation or

[288] nurturing via the intermediary, i.e., a shaykh
[289] hadith
[290] i.e., between each shadow and its prototype
[291] uniting with
[292] i.e., prototype, c.f., Aftabi
[293] union
[294] Divinity

disjoining (irtifa', infikak) are made mandatory there. This same narration has been made before. The haqiqat of the salik unifying (ittihad) with the haqiqat-i muhammadi, and some description of that, these have been made within the clarification of the *shadow arriving onto the prototype (wusul-i zill beh asl)*.[295]

Warning

Yes! There is no intermediary (tawassut) on the path of jadhdhba.[296] However, let none misinterpret it, and imagine that there was no need to dispatch the most magnificent of men (SLM), even if lack of need is for only few people only. And let not one estimate that there is no need to follow him (SLM). Because such a thing,[297] it would be infidelity, denial, disbelief (kufr, ilhad, zandaqah, inkar) in the true sharia, and its denial (inkar). It has been said that without suluk, i.e., observing the sharia, jadhdhba is tail-less and incomplete (abtar, natamamiy), instead it is a danger (nikmat). Because apparently that[298] is bliss but actually that establishes proofs that negate the sharia. In summary, by true unveiling and clear ilham, this yaqin has been formed that even the smallest of the small matters of this path, or any marifat of this path may be attained without the medium (tawassut) of the following of rasul (SLM). And even the enders, like the beginners or the middlers, would not receive the effusion and baraka of this path without his subservience or medium (biy-tawssut, tufayl).

> O Sadi! Road to purity is impossible
> Unless you fall onto feet of Mustafa
>
> Muhal ast, Sadi, keh rah-i safa
> Tewan raft juz dar pai mustafa

Due to his stupidity, Plato made his nafs clean via hard sadhana, and due to that, he held himself to be independent and unneedy of the prophets (AS). And he said,

> We are already guided (muhtadiy). We do not need any guide.

He failed to realize the knowledge that the cleanliness he attained via hard sadhana without following the prophets (AS), the example of that is the black copper that has been overlaid with gold, or poison sweetened with sugar. It is via the following of the prophets (AS) that the haqiqat of that black copper is transformed into pure gold, and the instigating (ammara) nafs is metamorphosed into a thing in peace (mutma'in). Haqq swt is the incomparable artisan. To make the nafs-i ammarah disabled, or instead destroyed, he swt has dispatched the prophets (AS). And instituted a sharia and way of acting (). And the act of destruction or rectification of that,[299] he swt has not relegated it onto the following of anything else but the prophets (AS). Unless one follows the prophets (AS), even when one does thousands of acts of sadhana, that nafs-i ammarah would not be rectified even

[295] which section?

[296] i.e., the seeker receives the jadhba directly from Haqq swt

[297] i.e., the erroneous belief that there is no need to follow the prophet SLM

[298] jadhdhba

[299] nafs-i ammarah

for the amount of the head of a hair, instead its rebelliousness would increase even more.

> Whatever sick takes, it increases his sickness
> A perfect one does a bad deed, it is good
>
> Har cheh gird 'illatiy
> 'Illat shud

Healing of the disease of the nafs, it is dependent on the following of the sharia of the prophets (AS). Without it, all efforts are in vain.

Jadhba needs suluk You may learn that without suluk, jadhba has no alternative, be that jadhba before the suluk, or after the suluk.

Suluk before jadhba Now the suluk being before is superior. I.e., suluk is like the servant of that.[300] On the other hand, if the jadhba is afterwards, suluk is like its master. Because it is via the felicity of that suluk that that jadhba takes place.

Jadhba before suluk On the other hand, if the jadhba takes place before,[301] it does not take place in that way.[302] Instead, that[303] itself becomes the purpose and the invited one (). It is for this reason that this[304] is called murid, the seeker and that[305] is called murad, the sought one.

[300]jadhba

[301]i.e., jadhba taking place before suluk

[302]i.e., it does not happen that the suluk is like the master of that jadhba

[303]jadhba

[304]whose suluk is before jadhba

[305]one whose jadhba is before suluk

Rasul (SLM) is the highest murad The foreman of the murads and leader of the beloved ones (mahbub) is Hazrat Muhammad (SLM), who himself is the sought one and the invited one (). All others are invited only via his wasila, be they the murids or the murads.

> Had I not created you, I would not have created the heavens, nor would I have manifested my nurturing nature (Law laka, khalqat al-aflaka wa lama azhartu 'l-rububiyyata).[306]

When all others are his (SLM) accompanied servants, and he (SLM) himself is the principal guest, then all others receive their effusion and baraka via his medium (). Therefore, if in this interpretation, if all others are said to be his family, then it is fine. I.e., all others are his followers, and attain perfection through him (SLM). When the existence for all others has not happened except via his medium, then how the other perfections, which are corollaries to existence, how those may be attained except via his intermediation ()? Yes! The beloved (SLM) of the master of the cosmos (SWT) should be like this.

Mahbubiyat Listen! It has been unveiled to me is this:

> Mahbubiyat of the rasul (SLM) stands with that mahabbat of the dhat of the Necessary (SWT), which lacks the focus of the modes

[306]hadith.IbnArabi

and itibars (shan, itibar). Instead, that[307] is related to the his *dhat-i bahat* or the sheer dhat (SWT).

All others are its opposite. For them, the mahabbat, which has made them mahbub, that mahabbat relates to the

a) modes and itibars, or
b) names and attributes, or
c) shadows of those names and attributes

in accordance to difference in their degrees.

Verily greatness of rasuls of Allah,
it has no limit
So who can say it clearly?

Fa-inna fadla rasuli 'llahi laysa lahu
Haddun fa-yu'ribu 'anhu natiqun bifami

'Alihi wa 'ala jami'i 'l-ikhwanihi mina 'l-anbiya'i wa 'l-mursalina wa 'l-mala'ikati 'l-muqarribina, al-salawatu wa 'l-taslimatu wa 'l-tahiyyatu wa 'l-barakatu.

Intermediation of rasul

Question: The realization of this station is this: The rasul (SLM) may be the intermediary in two meanings.

1. He (SLM) is the barrier and the veil in-between the salik and the sought thing.
2. As his (SLM) accompanied servant, via his medium (tawassut) and his follower-hood and following (tab'iyat, mutaba'at), the salik arrives onto the sought thing.

While onto the path of suluk, and before reaching the haqiqat-i muhammadi, this intermediation remains in both of these two meanings. Instead, I surmise that among the sufi shaykhs of this tariqa, whoever has come in-between,[308] he also has become like the intermediary and the one who puts on the veil before the witnessing of the salik (mutawassut, hajib-i shuhud-i salik). In the final stage, if the jadhba fails to make restitution to him, and he fails to transform his interaction from behind-curtain into without-curtain (biy-pardeh), then woe to him. Because after arriving onto the haqiqat-i muhammadi, intermediation remains in the second meaning. I.e., as his accompanied guest or follower (tufayl, tab'iyat). However, the barrier and the veil (hilulat, hijab), those would not be the veil of the witnessing and the witnessed thing (pardeh-i shuhud, mushahadah) and whatever remained of those (mananad anha bud). Comment?

Answer: Instead, this lack of intermediation necessitate that that being is perfect instead of defective (qusur). Moreover, intermediation would have signified defect. Because the perfection in the person who is being followed is that that the follower, as his accompanied servant, and by following him, arrives onto the level of all the perfections, so that not even the finest of the

[307] mahabbat

[308] i.e., has become the intermediary and the pir, c.f., Aftabi

fine matters remains.[309] Being without intermediation would signify this. If intermediation is still present, that would not mean that. Because if there is no intermediation, witnessing without intermediation ('adam-i tawassut) is attained, which is the farthest degree of perfection (aqsa-i darajat-i kamal). On the other hand, if intermediation is present, it signifies defect.

The sign of the master's greatness and highness is that he does not allow his servant to stay behind him.[310] And as his follower, the servant is empowered to enter all his stations. And to have a share in the felicity of the peers of the master. This is why the rasul (SLM) has said,

> The ulama of my ummat is like the prophets of the tribe of Israel (AS) ('Ulama'i ummatiy k-alanbiya'i baniy Isra'il).[311]

The vision in the last world would be accomplished without any medium or barrier of something (biy-tawassut, biy-hilulati umriy). It comes in the sound hadith,

> At that time when the slave enters the salat, the veil (hijab) between him and Divinity (Khoda) (SWT) is raised.[312]

This is for it that the salat is called the miraj of the faithful.[313] And the ender, who has realized arrival, he receives its full share.[314] Because the removal of the curtain is given to one, and only to that one, who has arrived onto the end level. Therefore, it is established that the intermediation and the separation (tawassut, hilulat),[315] that has gone away. — This marifat is a distinguished marifat from my elect other-worldly (ladunniy) marifats, which, by the sheer grace of Divinity (SWT), I have been given and made to realize (mutahaqqiq) with its reality.

> A mere dust am I. Onto my head
> showered rainwater out of grace
>
> Man an khakam keh ibn-i nubhariy
> Kand az lutf bar man qatrah bariy

How eloquently has the poet said,

> If the emperor comes to the door of the old woman
> O Khwaja! Don't pull out your moustache![316]
>
> Agar padishah bar dar-i pir-i zan
> bi-yayad to-i khajeh sablat nakun

Intermediation: Other opinions The sufi shaykhs of the tariqas (quddisat asrarhum), they have differed on the matter of the rasul (SLM) being the intermediary (tawassut) or not being the intermediary. One group says that he (SLM) is indeed the intermediary, while another group disagrees. However, none of those groups has been able to correctly determine it, and never made any discussion on their perfection or imperfection.

[309] that has not been perfected
[310] i.e., stay far away from him
[311] hadith
[312] hadith in Persian
[313] c.f., hadith: *Al-salatu 'l-mir'aju 'l-mu'minina*)
[314] of that miraj-like salat
[315] between the salat-maker and Divinity swt
[316] in anger

Zahiri ulama deny intermediation The zahiri ulama may consider not being the intermediary, which is the perfection of iman, as infidelity. And due to their ignorance, they propose that those who say so are ignorant (nadanasteh), and consider them to have gone astray (tadlil). On the other hand, they conceive that those who propose intermediation (tawassut), they are the ones who have realized the perfect following.

Mujaddid: Without intermediary is superior Actually, being without an intermediary, it does signify perfection in the following, while on the other hand, if any intermediation remains, it signifies defect in the following. It has been said before. All these happen because they fail to realize the reality. Allah swt has said,

> They deny what their knowledge has failed to fathom (Bal kadhdhabu bima lam yuhitu bi-'ilmihi, wa lamma ya'tihim ta'wiluhu kadhalika kadhdhaba 'l-ladhina min qablihim).[317]

Indeed, they have failed to realize its inner meaning (ta'wil). In the way, the earlier ones also denied.

Wuwaisi and pir Sir! Claiming to be wuwaisi — it is not denying the manifest (zahir) pir. Because he is called wuwaisi in whose nurture the *spirituals (ruhaniyan)*have a right (dakhl). Hazrat Khwaja 'Ubaidu 'llah Ahrar (QS) had a zahiri pir indeed. Still, since he (QS) attained spiritual assistance from Hazrat Khwaja Naqshband (QS), he used to call himself wuwaisi. In the same way, although Hazrat Khwaja Naqshband (QS) had a zahiri pir, he (QS) still received spiritual assisatance from Khwaja 'Abdul-khaliq Gujdawaniy (QS). so Khwaja Naqshband (QS) was still a wuwaisi. Yes! He[318] was indeed a wuwaisi at the same time, he did admit his zahiri pir. So what kind of justice is it to impose the sin of denying his pir onto him?

Intoxication in pirs Sir! By the addition of the two words *'Abdu 'l-Baqi*, their interpretive meaning should be taken, instead of their literal meaning, even when that literal meaning is understood better. I.e., although our pir is the slave of the Baqi,[319] still Allah the Baqi is the surety of my nurturing. Where is the contradiction here? Or where is the dishonor? May Allah swt grant them a sense of justice.

Intoxication of Bayazid Sir! Hazrat Bistami (QS) cried out *Sub-haniy* when he was predominated by intoxication, and it was a false claim.

However, his crying out does not mean that that defect was permanent in him. If it were indeed permanent, then someone else would have been better than him. Because in many instances, a marifat is revealed to satisfy the demand of that unique instance of time. However, it may be that at another time, the salik realizes comes to learn that that marifat was defective, and he crosses it, and then he arrives onto the station above.[320] It was in your letter that if

[317] Q.Yusuf.39

[318] Hazrat Khwaja Naqshband (QS)

[319] i.e., slave of Haqq swt

[320] and receives the true knowledge

intoxicated people write such baseless sentences, then it is possible. On the other hand, those who does possess knowledge, if from them such sayings come out then it is very bad and improper. Sir! Whoever has written such sentences, he has done so out of his intoxication. None may write it without being mixed with intoxication. In summary, there are many levels within intoxication. The more his intoxication is, the more does he say those baseless sayings. An intoxication like Hazrat Khwaja Bayazid Bistami (QS) is needed so that he can without any hesitation say,

> My flag is higher than the flag of Muhammad (Liwa'iy arfa'u min liwa'i muhammadin) (SLM).

Whoever has sobriety, he doesn't even think that he is completely lacking in intoxication. Because that[321] is sheer defect. On the other hand, pure sobriety (sahwa'i khalis) is the part of the common people. Those who have granted superiority to sobriety, what they have meant is the predomination of sobriety, instead of sheer sobriety.[322] On the other hand, those who call intoxication superior, they also mean the predomination of intoxication, instead of sheer intoxication. Because that[323] is indeed a danger. Hazrat Junaid (QS) who is in the summit of the sober ones, indeed he has granted superiority to sobriety over intoxication, even though he has innumerable intoxicated sayings.

[321] i.e., having no intoxication at all

[322] i.e., both sobriety and intoxication are present but the sobriety is predominant

[323] sheer intoxication

1. He is indeed the knower ('arif), and at the same time, also the known thing (Huwa 'l-'arifu 'l-ma'ruf)
2. Color of the pot is the color of the water (lawnu 'l-ma'i lawnu ina'ihi)
3. When the newly arrived (muhdathu) is brought together with the ancient, then not even a sign of that[324] remains (Al-muhdathu idha qurina bi-'l-qadimi lam yubqa lahu atharun)

Author of *'Awarif*: Intoxicated The author of the *'Awarif* was a perfect one among the sober ones (kummal-i arbab-i sahwa). Still, in that book, he had so many intoxicated sayings! What can I say about those? This fakir did bring together all his intoxicated sayings in a single page. Revealing the hidden mysteries is also an excess from a type of intoxication. And expressing vanity, it is also a type of intoxication. And also, it is indeed intoxication to reveal someone's superiority over all others. However, if he does have sobriety, and in a sheer measure, then revealing hidden mysteries turn into infidelity, and one considering oneself higher than the others, it is included within infidelity. The left-over amount of intoxication in the sober ones, it is

[324] ancient thing

like the salt, by which the food is cured. Without the salt, food becomes inedible and bad-tasting.

If this sadness-full condiment of love were not in the world
Who would say this eloquent saying? Or hear it?

Gar ‘ishq nabudiy va ghamm-i ‘ishq nabudiy
Chandin sokhni naghaz keh goftiy keh shunudiy

Ghawthu ’l-‘Azam The saying of Hazrat ‘Abdu ’l-Qadir (QS),

These two feet of mine, those are onto the shoulder of every wali (Qadami hadhihi ‘ala raqabati kulli waliyyi).

— the author of the *‘Awarif* has established it be due to the Ghawth (QS) having some amount of intoxication remaining in him (QS). What that author meant is that that saying is not defective, instead that saying is praising the Ghawth. Indeed, the author is describing the truth of the matter. I.e., such a type of saying, from which pride and vanity () may be estimated, that may not be spoken without its speaker himself being intoxicated. If he were fully sober, it would be hard for him to say this. The writings that this fakir has written,[325] you might have though outwardly that I wrote those in a purely sober state, and there is no intoxication in those — Allah forbid! It is never that way at all. Instead, it would have been haram and worthy of rejection (munkar).[326] Those who are eloquent, they possess sheer soberness, and there are many such people. However, they refuse to discuss such matters, and instead desist from trying to attract the common people.[327]

Saying of Hafiz—it is not baseless
Indeed it has an astonishing mystery

Fariyad-i Hafiz iyn hameh akhir beh harzeh nist
Ham qissa-i gharib va hadith-i ‘ajib hast

Sir! Such sayings[328] have come out of the friends of Allahs in every age. It is as if this has become their oft-repeated habit (‘adat-i mushtamarrah). It is not such a deed that this fakir has began or invented newly (ibtida, ikhtara‘). Or it is not the first such bottle-breaking in the religion of Islam. I.e., it not that I am the first one to do it. So why is there such screams and shouts? If I have said something that contradicts the external meaning of the sharia, then if one thinks a little, and turns it back from the literal meaning, it would take a supportive meaning instead, however, in no case, one should not rule him guilty. When the sharia rules it haram and blameworthy to spread bad sayings, and belittle even a sinful man, what is the reason behind belittling a Muslim on the basis of a small suspicion? And how is it religiosity to spread such things in

[325] proposing the high level of the Mujaddid

[326] had I made those megalomanic claims while sober. No! Never! Instead, I was indeed intoxicated at those times

[327] by such fake claims of self-pride

[328] i.e., sayings made out of an ecstatic state to divulge sufi mysteries, whose literal meaning should not be taken

every city? The path of Islam and compassion is this,

> If one says something that goes against the literal interpretation of the sharia, it should be asked, *Who is the speaker?* If he is some irreligious non-observant man, then one should try to get it withdrawn, and not even try to resolve it. On the other hand, if he is a Muslim, and a believer in Allah swt and his rasul (SLM), then one should either try to resolve it, or turn his focus towards finding the proper context to apply that saying. Else, one may seek its resolution from the speaker. If he is unable to resolve it then one should give him good advice.

When one is instructing another person towards good and forbidding the evil to him, it is better to do it in the straight method. on the other hand, if the motive is harass that person, then it is a different story. *Allah subhanahu 'l-muwaffiqu.*

Surprise! It seems from your letter that after receiving my letter, an antagonistic attitude was created in your servants and disciples. I surmise that it is the shadow of your spiritual state (hal). What you should have done was to resolve the places of suspicion yourself, instead of relegating those onto me. And take care to avert disaster. What would I say about the other friends? Although they have the ability to resolve it, they have taken up a vow of silence.

> Have hoped for help from friends
> But that love and affection is nil
> Ma ze yaran
> Chasham yariy dashtim

'*Rabbana atina milladunka rahmatan wa hayyi'a lana min amrina rashada!*[329] *Wa 'l-salamu awwalan wa akhiran.*

5.22 BMaktub 3.122

To Mawlana Hasan Dihlawi

Introduction

The final ontology of the Millenial Mujaddid Ahmad Sirhindi is explained in this article. It is based on the Mujaddid's final maktub or epistle on the nature of existence that he wrote in the very last days of his life. It describes a science of existence that may be called the *seven-descent dualism* that is compared and contrasted the Akbarian *five-descent (tanazzulat-i khamsa)* system of monism, also called *wahdatul wujud.*

What is unique about this article is that it describes and analyzes the final ontology of the Mujaddid. In contrast, all other articles and books that I have reviewed so far, those describe earlier theories that he repudiated later. On the first level, the Mujaddid experienced the same knowledge that Akbarian school experienced in his five descent system called the *wahdatu 'l-wujud.* On the second level, the ascended to higher stations and he experienced a science where the creation is the shadow of Divinity (SWT), i.e., shadow-prototype dualism or *zilliyat.* Now people usually consider this *zilliyat* to be what the Mujaddid proposed.

[329] Q.Kahf.10

However, the Mujaddid progressed still further in his sufi journey and on the third level, he experienced a new science that is radically different than *zilliyat*, and draws much closer to the Akbarian five n system, while still being quite different from it. I have named this the *seven-descent dualism* as the Mujaddid never named it.

In its face, this seven-descent dualism differs from Akbarian school in three points.

1. First, two descents occur initially before the five descents of Ibn Arabi.

2. Second, The Mujaddid proposes that God created existence in His second descent whereas Akbarian school proposed that God is existence Himself.

3. Third, the Mujaddid proposes that all the descents are contingent, created and newly-originated whereas Akbarian school proposes that the first two descents take place in the mind of Divinity (SWT) and thus on the level of Divinity (SWT) and eternal.

Someone may call these differences minor.

However, in its implication, the Mujaddid's system is radically different from the Ibn Arabi's one.

1. **Ittihad** Akbarian five descent system results in *ittihad* or unificationism while the Mujaddidi system results in dualism. The commentators of Akbarian school have vociferously denied it but that is its logical conclusion.

2. *Essences of contingent things*

   a) In Akbarian school system, the essences or realities of contingent things or the fixed entities exist in the mind of Divinity (SWT) but to him the attributes are intrinsic parts of the person (*dhat*) (SWT), and so the fixed entities that reside in the mind of God must be divine as well.

   b) **Mujaddidi** In contrast, all descents take place in the contingent level in the Mujaddidi system and so those essences are contingent.

3. **Ittihad** Secondly,

   a) Akbarian school proposes that God is identical to existence and so the existence of the contingent things is divine.

   b) In contrast, the Mujaddid proposes that God exists by His person (*dhat*) and all existence of the contingent things is created and contingent.

   Therefore, the contingent things are divine the the Akbarian five five descent system with respect to both their existence and essence; while in they Mujaddidi system, they are all contingent.

Many people may ask here,

> Didn't the Mujaddid propose *wahdatu 'l-shuhud* in opposition to the Akbarian school's *wahdatu 'l-wujud* instead.

The answer it that the context of the theory of *wahdatu 'l-shuhud* is different for that is not at all a theory of ontology — instead it

is a theory of the subjective experiences, or unveilings (*kashf*) of sufi aspirants on their suluk. What is being described in this article is the Mujaddid's theories of ontology. This *wahdatu 'l-shuhud* has been described in many places in the Maktuibat. And especially in his risala *Mukashafati Ghaibiya*, which I have translated with a commentary.

Muhammadan Reality

In the name of Allah the All-Merciful and the Compassionate. All praise is for Allah and peace towards His chosen servants. *BismiLlahi 'l-Rahmani 'l-Rahim! AlhamuliLlahi wa salamu 'ala 'ibadihi 'llazina 'stafa!*

The Muhammadan reality is the most exalted of the creation.

> The Muhammadan reality (*haqiqat-i muhammadi*) (may the most excellent salutation and the most complete peace be on it, *'alaihi min al-salawatu afdalha wa min al-taslimatu akmalha*) is the first manifestation (*zuhur*). It is the reality of all realities (*haqiqat al-haqa'iq*) all other realities are like its shadows (*kal-zilal*), be it the reality of the honorable prophets or be it the reality of the magnificent angels (AS). It is the prototype of all realities (*asl-i haqa'iq*). The prophet (salam) said,
>
> 1. *In the beginning, what Allah created was my light (Awwalu ma khalaqa 'Llahu nuri)*![330]
> 2. *Allah created me from his light and the believers from my light (Khuliqtu min nuri 'Llahi wa 'l-mu'minuna min nuri).*[331].
>
> Therefore, necessarily, that haqiqat-i muhammadi is the intermediate (*waste*) in-between all other realities and ***Haqq***.
>
> And none may find what he seeks without the intermediation of it[332] (salam). Because he[333] is the prophet of the prophets and his arrival was a mercy to the worlds (salam). It is for this reason that the major (*ulu 'l-'azam*) prophets — although they were prophets themselves (*ba-wujud-i asalat*) — desired to become his followers and hoped to be included in his community (salam), as the Prophet (salam) has narrated it.[334]

Comment: The word *haqiqat* has been consistently translated as *reality*. Now *haqiqat* may have several meanings according to the context. However, in this maktub, *haqiqat* usually refers to the *essence* of a thing. In the context of Divinity, *haqiqat* means the true nature or true identity of Divinity, which the Millenial Mujaddid is teaching us.

[330] Hadith.Suyuti

[331] Hadith: Abdul Haqq Dihlawi, quoted in the *Madarij-i Nubuwat*

[332] the Muhammadan reality

[333] Prophet Muhammad

[334] in the *hadith*

Exclusive to the Muhammadan Community

Only the members of the Muhammadan community may realize the exalted perfection of reaching the Muhammadan reality and unifying with it.

> Question: What perfection is there that depends on being his[335] (salam) follower? And what [336] is that, which the prophets (salam) could not attain although they possessed the felicity of prophethood (salam)?
>
> Answer: That perfection is arrival and unification (*wusul va ittihad*) with that reality of the realities.[337] And only if you are his[338] follower and heir (*tab'iyyat va wirathat*).[339]Actually, it [340] depends on divine bounty (*fadl*). And that[341] is the lot of those members of his community who are the *elite of the elite (*akhs-i khwass*)*. And until one becomes a member of his[342] community, one cannot attain that treasure.[343] And the veil of intermediation[344] will remain that[345] by unifiying (ittihad)[346]. It is due to this reason that Allah swt has said,[347]
>
> > You are the best of all religious communities! Kuntum khayra ummatin.[348]
>
> He[349] (salam) is superior (*afdal*) to each one of the other honorable prophets and each one of the magnificent angels. Likewise, he is also superior to all of them added together (salam). It is just as the prototype is superior than every one of its shadows even if that shadow[350] contains thousands of shadows[351]. Whatever effusion (*fayd*) that that shadow attains from God is through the intermediation (*bi-tuwasti va tufail-i*) of that.[352] I have explained in my own writings that the point above (*nuqta-i fawqa*) is superior to (*fadl*) all the points below (*bar nuqtaha-i tahta*) that are like the shadows of[353] The point above is like the prototype [354] and all the points below are like the shadows.[355] And for the gnostic, if he crosses that point above, it

[335] Prophet Muhammad's
[336] perfection
[337] i.e., the Muhammadan reality
[338] Prophet Muhammad's (SLM)
[339] only then, you may reach it and unify with it
[340] reaching and unifying with it
[341] divine bounty
[342] Muhammadan
[343] of reaching and unifying with the Muhammadan reality
[344] between the gnostic and the Muhammadan reality
[345] veil may be eliminated only
[346] with the Muhammadan reality and to accomplish that, the gnostic must be a member of the Muhammadan community
[347] addressing the Muslims
[348] Q.3.110
[349] Prophet Muhammad
[350] is a super-shadow which
[351] super-imposed on one another
[352] prototype, which is the Muhammadan reality
[353] the point above.
[354] itself
[355] of that prototype

would be is a far more triumphant achievement than if he would cross all the points below.

Elite Followers of Prophet Muhammad and to the Prophets?

The prophets are still superior to the elite of the elite of the Muhammadan community, even those who have reached and unified with the Muhammadan reality.

> Question: Does this clarification prove that the elites (*khwass*) of this[356] community[357] are superior (*fadl*) to the prophets (salam)?
>
> Answer: Nothing of that sort established. It is only established that the elite (*khwass*) of this community has a share in that treasure,[358] while the[359] prophets do not.[360] Still, those[361] are adorned and made superior (*ikhtisas*) by numerous other perfections.[362] It is so[363] that even for the elite of the elite of this[364] community, even when he attains the maximum progress, his head does not reach the feet of the lowliest prophet. So where is the possibility of equality or superiority?[365]
>
> Allah swt said, *Verily Our word has placed our servants the prophets before*[366] *(Wa laqad sabaqat kalimatuna li-'ibadina 'l-mursalin).*[367] And if an individual from the ummat, as an uninvited servant (tufailiy) and as a follower, accompanying his own prophet (*tufail va tab'iyat*), reaches a station above a prophet then he reaches there as a servant and a follower. Everyone knows that a servant will have no other relationship with the peers of his master except servanthood. All the time, the servant will be a *tufayli*, an uninvited servant accompanying his master who is the honored guest.

Muhammadan Reality is Love

The Mujaddid's final unveiling was that the Muhammadan reality is love.

> After travelling through the levels of the shadows (*tayy-i maratib-i zilal*), what was unveiled to *m*e finally is this,
>
> > The Muhammadan reality (salam) that is the reality of all realities, it is the entifica-

[356] Muhammadan
[357] who have realized arrival and conjunction (*wusul va ittisal)*, with the Muhammadan reality
[358] which is arrival and conjunction with the Muhammadan reality
[359] other
[360] have that share
[361] other prophets are indeed superior, as they
[362] apart from the arrival and conjunction with the Muhammadan reality (salam)
[363] i.e., such an accepted Muslim belief
[364] Muhammadan
[365] for the elect of the Muhammadan community, over the other prophets
[366] the others
[367] Q.37.171

> tion and the manifestation of *love* (*ta'ayyun va zuhur-i hubbi*). That [368] is the origin of the manifestations and the source of the act of creation of the created things (*mabda'i zuhurat va mansha'-i khalq-i makhluqat*).

A well-known sacred hadith says,

> I was a hidden treasure. Then I desired *knowing (u'rafa)*. So I created the creation for *knowing*. (Kuntu kanzam makhfiyan. Fa-ahbabtu an u'rafa. Fa-khalaqtu 'l-khalqa li-u'rafa.)[369]

This proves that the first thing that appeared from that hidden place is *love (*hubb*)*.

> That[370] is the cause of the creation of the created things (*khalq-i khala'iq*). If this *love* were not there, those[371] would not have been brought into existence (*ijad*). Instead, the cosmos would have remained firmly fixed and entrenched (*rasikh va mustaqarr*) within nonexistence. The mystery and haqiqat of these two sacred hadiths indeed lie here,
>
> 1. Without you, I would not have created the heavens (Law laka lama khalaqtu 'l-aflaka).[372]
> 2. Without you, I would not have manifested my nurturing nature (Law laka lama azhartu 'l-rububiyyata).[373]

First Entification: Love

The Mujaddid's final inspired knowledge is that the first entification is the *entification into love (*ta'ayyun-i hubbi*)*, which is the Muhammadan reality and this idea differs with the idea of the Akbarian school, for whom the first entification is the entification into undifferentiated ideas. Even the Mujaddid had a different unveiling before. At that time, he used to believe that the first entification was the *entification into existence (*ta'ayyun-i wujudi*)*. However, as the Mujaddid progressed in his path towards God-realization, he realized truer knowledge.

> Question: Ibn al-'Arabi, the author of the *Futuhat-i Makkiya*, has said that the first entification (*ta'ayyun-i awwal*), which is the Muhammadan reality, it is the entification into undifferentiated ideas (lit., *hadrat-i ijmal-i 'ilm*). On the other hand, in your own writings, you said that
>
> 1. the first entification is the *entification into existence (*ta'ayyun-i wujudi*)*, and

[368] love
[369] hadith: Ibn Arabi
[370] love from Allah
[371] created things
[372] hadith.Ibn Arabi
[373] hadith: the Akbarian five n school

2. its center, which is its part that is the most noble and the first in time (*ashraf va asbaq*), it is the Muhammadan reality[374]
3. the entification into undifferentiated ideas[375], it is the shadow of this entification into existence (*ta'ayyun-i wujudi*).

> On the other hand, you have written here,[376] that the first entification is the entification into love and that is the Muhammadan reality. Could you please rationalize these mutually contradictory claims?[377]
>
> Answer: Many times, shadow of a thing shows itself as the prototype of that thing and attracts the wayfarer to it. Therefore, those two entifications are the first entifications which appears to the gnostic during the time of ascent as the prototype entification (*ba-asl-i ta'ayyun*), which[378] is the entification into love (*ta'ayyun-i hubbi*).

Those *two entifications* refer to what what Akbarian school and the Mujaddid had mistakenly identified as the first entification.

Firstly, Akbarian school identified the entification into undifferentiated ideas as the first entification. And the Mujaddid initially concurred with him.

Secondly, the Mujaddid, after he had a measure of spiritual ascent, reached a level higher than Akbarian school and he saw that the first entification is the entification into existence (*ta'ayyun-i wujudi*). And its center, which is its part that is the most noble and the first in time (*ashraf va asbaq*), it is the Muhammadan reality. And what Akbarian school had identified the entification into undifferentiated ideas (lit., *ta'ayyun-i hadrat-i ijmal*) is the shadow of this entification into existence (*ta'ayyun-i wujudi*).

The last unveiling of the Mujaddid revealed that both he and Akbarian school were wrong both times. That entification into undifferentiated ideas was actually the shadow which presented itself as the prototype entification. And the true prototype entification or the very first entification is the entification into love, *ta'ayyun-i hubbi*.

Second Entification: Existence

The Mujaddid clarifies that the entification into existence is the second entification.

> Question: How can you say that the entification into existence (*ta'ayyun-i wujudi*) is the shadow of the entification into love (*ta'ayyun-i hubbi*)? When existence comes before love and love is a branch of existence?
>
> Answer: I have proven in my own writings that *Haqq* exists by his own person (dhat), not by exis-

[374] maktub 3.93

[375] lit., *ta'ayyun-i hadrat-i ijmal*

[376] reversing your earlier position

[377] Both of these two terms, *hadrat-i ijmal-i 'ilm* and *ta'ayyun-i hadrat-i ijmal*, mean the entification into undifferentiated ideas and so havebeen translated as such

[378] truly

> tence. Likewise, the *eight*[379] *attributes* exist by the person of the Necessary, not by his (SWT) attribute of existence. It is because *wujud*, existence and *wujub,* necessaryness, both of them do not at all have an opportunity[380] there on that level[381] as they both are merely itibars.

Note: *Itibars or crossing-overs (*i'tibarat*)* are fine ideas in the mind of Divinity (SWT) crossing over from nonexistence to existence. And those crossing-overs, *i'tibarat*, emerged later during the first entification, *ta'ayyun-i awwal*. The Mujaddid explained elsewhere in the *BMaktubat* and also in his monograph *Ma'arif-i Ladunniya* that the first ideas that were entified were the crossing-overs or *i'tibarat*. The modes (*shan*, pl. *shu'un*) were entified on the next level. And the attributes, which have actual external existence, appeared on the next level of entification after that. However, by this time, in the ending sections of the Maktubat, he (QS) radically changes his ideas, and holds that the attributes have no external existence, instead, they are ideas in the mind of Divinity, in the same way that the shans and itibars are—so there is no distinction between those thing — those terms are synosyms for the same thing. And essentially the attributes (sifat) are also the same—because while he has been saying that the sifat hav external existence, as if co-existing with the dhat swt, at the end he (QS) says that those attributes have the *smell* of contingentness, i.e., those are also contingent.

The Mujaddid expounds that the crossing-over of love is the first creation. And the second is the crossing-over of existence. And these two first creations led to the creation of the cosmos.

> To bring the cosmos into existence (*ijad*), the crossing-over that has been made first is love (*i'tibar-i hubb*). Next is the crossing-over of existence (*i'tibar-i wujud*), which is the preamble to the bringing[382] into existence.

Refuting Akbarian school, the Mujaddid proposes that Allah swt does not need to create the cosmos.

> Without these two crossing-overs, the crossing-over of love and the crossing-over of wujud, the person does not need (*istighna'*) the cosmos or to bring the cosmos into existence. As the Quran says, *Verily Allah does not need the cosmos. Inna 'Llaha laghaniyyun 'ani 'l-'alamiyana.*[383]

Akbarian school proposed that Allah needs to create the cosmos to actualize himself. The Mujaddid refutes him. Allah first created the crossing-overs of love and existence. That led him to create the creation. He swt does not at all need to create the cosmos.

[379] personal or essential (haqiqi)
[380] to exist
[381] of non-entification
[382] the cosmos
[383] Q.Baqara.96

Entifications: 3 to 7

The Mujaddid proposes that the third entification is the entification into undifferentiated ideas. According to Ibn Arabi, this was the first entification. However, the Mujaddid final unveilings show that undifferentiated ideas come after love and existence.

> You may not observe any attribute there as the attributes have not yet been entified.[384] The attributes are entified only in the next level.which is the level of entification into differentiated ideas
>
> This *entification into undifferentiated ideas (*ta'ayyun-i 'ilm-i jumali*)* — you may call it the *shadow* of those two[385] entifications that are the entification into love and the entification into existence — if you consider those two entifications as itibars of the dhat swt, and
>
> consider this entification[386] as an attribute, which is a shadow (*zill*) of the person of Divinity (SWT).

The Mujaddid has always accepted the Ibn Arabi entification scheme, from the entification into undifferentiated ideas upto the entification into bodies. So they follow.

[384]on those levels, i.e., on the levels of entifications into love, existence and undifferentiated ideas

[385]i,e., two previous

[386]i.e. the entification into undifferentiated ideas, *ta'ayyun-i 'ilmi jumali*

Descents: Akbarians versus Mujaddid

The first difference between theIAkbarian and Mujaddidi schemes of descents (*tanazzulat*) or entifications (*ta'ayyunat*) is this — the Mujaddid adds two more entifications to the top. They are love and existence.

Diference 2 It is on the nature of existenc. According to Akbarian school, od is xistence Himself. In contrast, the Mjaddd says that existence is a creaton of Divinity (SWT). And the crosing-ovůf extence is the second creation, right after the crossing-over of love.

Difference 3 It is on the nature of the two entifications into ideas. According to Akbarian school, these two entifications — the entification into undifferentiated ideas and the entification into differentiated ideas — take place in the mind of Divinity (SWT) and so those ideas are divine. In contrast, the Mujaddid proposes that those two entifications are created, contingent and newly originated.

Inter-relationship Between Prophet Muhammad and Prophet Abraham

The Mujaddid now teaches us on the intimate inter-relationship between the Prophet Abraham and Prophet Muhammad.

> You should know that when you *keenly (*be-daqqat*)* observe the first entification or the entification

Table 5.1: Descents: Akbarian school versus the Mujaddid

		Akbarian school	the Mujaddid
1	number of the descents (tanazzulat)	five descents	seven descents with two descents added on top – "love" is the first descent and "existence" is the second descent, the five Akbarian school descents follow
2	God versus existence	God is existence Himself	Existence is God's creation and He created it in the second descent
3	level with respect to Necessaryness and contingentness	first two descents (undifferentiated ideas and differentiated ideas) take place in the mind of Divinity (SWT) and so are on the level of the Necessary, and eternal (*wujubi va qadim*). and the other three are contingent and newly originated (*mumkin va hadith*)	all descents are contingent, created and newly originated (*mumkin, makhluq va qadim*)

into love, by divine grace, you may learn that the center (*markaz*) of that[387] entification is love or the Muhammadan reality.

And the circumference of that entification is like a circle in the form of an image (*surat-i mithal*). And that circumference is like the shadow of that very center, and it is called friendship (*khullat*) or the Abrahamic reality. Therefore, love is the prototype. And friendship is indeed its[388] reflection.

This center and this circumference together is a circle and it is the first entification. The part[389] which is the most noble and the first in time (*ashraf va asbaq*) is the center and it is love.

In the gaze of unveiling (*nazar-i kashfi*), it[390] appears to be the entification into love. Through reasoning,[391] that part[392] is the prototype and that part predominates.

On the other hand, we know that

1. the circumference of that circle is like the shadow of its center and that[393] grows out of that center, and

[387] first
[388] love's
[389] of the circle
[390] the center of that circle
[391] you may reach the same conclusion because
[392] i.e., the center of the circle
[393] circumference

2. the center is its[394] prototype and its source (*mansha'*).

Therefore, the circumference may be considered the second entification.[395]

However, the gaze of unveiling (*nazar-i kashfi*) does not show two entifications. Instead,

1. it is one single entification that comprises love and friendship (*hubb va khullat*), and
2. it[396] is the center and the circumference of a single circle.

In the gaze of unveiling, the second entification is the entification into existence (*ta'ayyun-i wujudi*) and that is like the shadow of the first entification, as it has been described earlier. So the center is the prototype of the circumference (*asl-i muhit*). Then to attain the objective,[397] the circumference must employ the intermediation of the center. That[398] is the prototype and the undifferentiation (*asl va ijmal*) of the circle. Therefore, one may reach the destination (*wusul be-matlub*) only by the path that is via the center (*az rah-i markaz*).

This clarification should clarify that the beloved of Allah[399] and the friend of Allah[400], they are both inter-related and unified (*munasabat va ittihad*). Here the shadow employs the prototype as the intermediary to reach its destination (*wusul-i zill-i matlub*). Then it follows that Hazrat the friend of Allah[401] would request the intermediation of Hazrat the beloved of Allah[402] and would desire to enter his community, as it has been narrated in the hadith.

Prophet Muhammad versus Abrahamic Community

We know that Prophet Muhammad is ranked higher than Prophet Abraham. However, according to the *salawat* that we recite in salat-prayers, God has asked our prophet to follow Prophet Abraham. And in that salawat that God taught him, our prophet has been seeking blessings from God *according to the measure that God has blessed Abraham.* Why?

> Question: When their interrelationship is like this[403] then why was the beloved of Allah[404] instructed to follow the Abrahamic community' What is its meaning? And in *salawat*[405] the Prophet had been supplicating, *according to the measure that you*

[394] the circle's
[395] in some way
[396] that single all-including entification
[397] of reaching the prototype
[398] center
[399] Prophet Muhammad
[400] Prophet Abraham
[401] Prophet Abraham
[402] Prophet Muhammad
[403] that Prophet Muhammad is in a far more exalted rank than Prophet Abraham
[404] Prophet Muhammad
[405] during salat

> *have been given peace and blessings to Abraham (kama sallaita 'ala ibrahima).* Why?

In answer, the Mujaddid explains this quandary.

> Answer: The reality of a thing[406], the more exalted it is and closer it is to God who is incomparable, the grosser is the locus of manifestation of that reality in the world of the elements.[407] And that[408] is also more enwrapped (*mutalabbis*) in the qualities of human nature (*bashariyat*). Therefore, it is difficult for this locus of manifestation[409] to ascend (*'uruj*) to that[410] reality.
>
> In the initial segment of our journey, first we make ascent (*'uruj*) upwards. For the Muhammadan seeker of Divinity (SWT), he ascends upwards to the Muhammadan realitiy at first. The Muhammadan reality is the closest to God and the most exalted after Him. Since we know that the more exalted is the reality, the grosser is its worldly form. And since the Muhammadan reality is the most exalted, the human form of the prophet is form that is most enwrapped in human nature. Consequently, the distance between his reality and his human form is the greatest — greater than any other prophet. And consequently, it is most difficult for him to ascend to his own reality.
>
> The Abrahamic community is a royal road (*shah-i rah*) for "arriving" on the Abrahamic reality. And that[411] lies next to the Muhammadan reality, as it has been said before. And Hazrat Abraham (AS) has already reached there through that path.[412] Therefore, he (SLM) has been instructed to reach the reality of the realities,[413] via following that community.[414]

Therefore, to make his ascent easier, Allah swt instructed Prophet Muhammad (SLM) to follow the Abrahamic community. Since that way, he could easily reach the Abrahamic reality first. And then he could move over to the Muhammadan reality, which lies next to it.

The Mujaddid wonders why has the Prophet asked us to recite the Abrahamic salawat in our salats.

> In *salawat* during salat-prayer, that master (*sarwar*)[415] has suggested us to pray for divine blessings in accordance to the measure that God has blessed Abraham but[416] only after he had attained

[406] here the Muhammadan reality

[407] here the human form of the Prophet Muhammad

[408] reality, here the Muhammadan reality

[409] i.e., prophet Muhammad (SLM) when he lives in his physical form

[410] Muhammadan

[411] Abrahamic reality

[412] i.e., reached that Abrahamic reality, travelling on that Abrahamic path

[413] i.e., the Muhammadan reality

[414] or by traveling on that Abrahamic path

[415] Hazrat Muhammad

[416] he instructed us to do so

> the treasure of *arriving* on that reality (*husul-i dawlat-i wusul-i haqiqat*).

Prophet Muhammad had suggested us to pray that way so that we can also traverse on the Abrahamic path, reach the Abrahamic reality and then move over easily to the Muhammadan reality. It is so because if we try to reach the Muhammadan reality directly, it would be harder than us employing the inter-mediation of the Abrahamic reality.

Point: Also, when prophet Muhammad follows prophet Abraham, it does not have to mean that our prophet is inferior to Prophet Abraham.

> On the other hand, we can also say that if a superior person is instructed to follow a inferior person then in this instruction to follow, he does not have to have a shortcoming. Just as Allah has instructed the Prophet (salam),[417] *Consult with them in matters. Wa shawirhum fi 'l-amri.*[418] Along with the order to consult with the companions comes the order to follow them. Or else what is the benefit of consultation?

Haqiqats: AbuBakr and Israphel

The Mujaddid explains the realities of Hazrat AbuBakr (RAD) and Hazrat Israphel (AS).

[417]referring to the companions

[418]Q.3.159

The reality of Hazrat Siddiq (RAD) is the divine name that is his lord (*rabb*). That is his origin of entification (*mabda'-i ta'ayyun*). And that is directly (*biy-tawassut*) the shadow of the Muhammadan reality (*zill-i haqiqat-i muhammadi*) with nothing else in-between them.[419] As a result, whatever that is there in that reality, all of it is in that[420] shadow.[421]

It is for this reason that he (RAD)[422] is the most perfect (*akmal*) and most excellent (*afdal*) heir (*warith*) in this[423] community. The Prophet (salam) said,

> Whatever Allah had poured into my breast, I poured that all into the breast of Abu Bakr. (Ma sabba 'Llahu shay'an fi sadri illa wa qad sayabtuhu fi sadri Abi Bakr-in).[424]

Also it has been revealed that the reality of Israphel is that same Muhammadan reality. However, they do not have a prototype-

[419]The reality of Hazrat Abu Bakr is the direct shadow. And as such, it is the *direct* follower and heir of the Muhammadan reality with nothing else in-between them

[420]direct

[421]which is the reality of Hazrat AbuBakr (RAD)

[422]Abu Bakr

[423]Muhammadan

[424]hadith

shadow inter-relationship.[425] There the reality of HazratSiddiq is the shadow of that[426] reality.

In contrast, in this case, both[427] are prototypes and none of them is the other's shadow. However, there are differences between their universals and particulars (*kulliyat va juz'iyat*).

That master[428] is the absolute leader (kull). That is why that reality[429] has been named in his name.[430] The realities of all the other angels have grown out of that reality of Israphel.

Gnostic: Above his haqiqat

The Mujaddid discusses if a gnostic may progress above his own reality.

Question: The gnostic's own essence or reality is the divine name that is the lord of that gnostic.[431] may the gnostic then progress above it'

Answer: The journey towards Allah (*sayr ila 'Llah*) is completed (*tamami*) when he[432] *arrives on* (wusul)[433] reality after travelling (*tayy*) through the levels of wayfaring (*suluk*). And it is completed in two manners.

First Manner

The first manner is arrival (*wusul*)[434] onto a shadow among the shadows of that name while that shadow is[435] displaying itself as the reality.[436] displaying itself as the[437] reality in[438] own locus of manifestation in the divine[439] (*dar mazahir-i wujubiya-i khod*). As a result, it[440] appears that that[441] is the reality itself.

Such confusion appears in many places on this road — it is a treacherous valley for the wayfarer (*salik*). Only by the sheer grace of Divinity (SWT), the wayfarer may be rescued from this valley.[442] one may progress above this shadow that looks like reality (*zill-i haqiqat noma*) — actually it does happen.

[425] as in the case of the inter-relationship between the reality of Hazrat AbuBakr and the Muhammadan reality
[426] Muhammadan
[427] the Muhammadan reality and the reality of Israphel
[428] Prophet Muhammad
[429] which is the leader
[430] as the Muhammadan reality
[431] Having ascended there in his ascent,
[432] the gnostic
[433] his own
[434] not onto the actual divine name or reality, but instead
[435] falsely
[436] And that reality is
[437] actual
[438] the gnostic's
[439] names
[440] falsely
[441] *shadow* of that divine name
[442] Still, it is certain that

Second Manner

> It[443] if he *arrives on (*wusul*)* that[444] his own reality. In that case, he may not progress beyond it without the inter-mediation and emulation (*bi-tufail va tab'iyat*) of someone else[445] since that reality is the highest point (*ni-hayat*)[446] his own preparedness (*isti'dad*)[447]. However, if through someone else's inter-mediation, he is brought to someone else's reality (that is above his own reality) then he may progress[448].
>
> It is said that this journey is a *journey by force (*sayr-i qasri*)* where one progresses.[449] And one progresses to a point that is beyond what is natural for him or for which he is prepared (*tab'i va isti'dadi*). A small part from this has already been narrated in the preceding section,[450] in the clarification of arriving on the Muhammadan reality.

Progress Above the Muhammadan Reality

Now the Mujaddid confirms that none may progress above the Muhammadan reality, which is the apogee of perfection.

> Question: The Muhammadan reality is the reality of the realities (*haqiqat al-haqa'iq*). No reality from the realities of the contingent things (*haqiqat-i mumkinat*) is above the Muhammadan reality. Then how can one progress above it? However, you have written in your writings,
>
> > Progress above the Muhammadan reality has been attained.
>
> What do you mean by that?
>
> Answer: No! None may[451] because the level of *la-ta'ayyun*, non-entification lies above it. No entified thing (*muta'ayyan*) may arrive there[452] and be annexed to it (*wusul va ilhaqq*).
>
> Now they say that their arrival and annexation (*wusul va ilhaqq*)[453] are *without how (*bi-takayyuf*).*[454] However, speaking that way is not speaking correctly (*mujarrad-i tafawwuh*).[455]. They find peace from[456] because

[443] the second manner is

[444] reality which is not merely a shadow but prototypally it is

[445] whose reality is on a higher level,

[446] to which

[447] would allow him to go

[448] above his own reality to that higher reality

[449] not by his own power but by employing someone else's power

[450] ????

[451] progress above the Muhammadan reality

[452] on that level of non-entification

[453] to the level of non-entification

[454] Now some people like Akbarian school do claim that the gnostic may indeed progress above the Muhammadan reality and reach the level of non-entification, and they rationalize it by saying that their arrival and annexation (*wusul, ilhaqq*) to the level of non-entification, those are *without how (*bi-takayyuf*).*

[455] as it is meaningless talk

[456] such meaningless talk

> they are yet to realize a correct understanding of that interrelationship.[457] However, when the Akbarian school and his followers would understand it correctly, they would realize that they definitely cannot *arrive on* or get annexed to that.[458]

Comment: Some people, possibly including the Akbarian school claimed that a gnostic may indeed progress above the Muhammadan reality. And he may reach and annex to the level of non-entification. However, they rationalize it by saying that the nature of such arrival and annexation is *without how.* The Mujaddid comments that those people are misguided and talking nonsense. and instead says,

> When I had written,*progress above the Muhammadan reality has been attained*, what I meant by that reality was the *shadow* of that reality.[459] And it meant the entification into undifferentiated ideas[460] or oneness-crossing-over (*wahdat*),[461]
>
> At that time, I confused the shadow[462] with the prototype. When I was freed from all the shadows by sheer divine grace,[463] I learned that one may not progress above the *reality of the realities (*haqiqatu 'l-haqa'iq*).* Even that, it is absolutely impossible because if one raises his feet and steps out, he leaves the contingent domain and drives his feet into the Necessary domain, and that is impossible both by the intellect and by the laws of nature. (*'aqli va shar'i*).

Question: This verification demonstrates that the *seal of the messengers* did not progress above the Muhammadan reality. Is it true?

Answer: That Hazrat[464] had a highly exalted and glorified rank. Still he was always a contingent thing. And he would never leave the contingent domain or would realize union (*paywast*) with the Necessary ¯ that would have meant that he would transform himself into God (*uluhiyat*). However, Allah Almighty is beyond having a peer and partner.

> What the Christians say
> of their prophet
> Do not say that[465]

[457] between the Necessary who is non-entified and the contingent things which are entified

[458] level of non-entification, *la-ta'ayyun*

[459] i.e., instead what I should have said is that progress above the *shadow* of Muhammadan reality has been attained

[460] lit., *ijmal-i hadrat-i 'ilm*

[461] which in the Mujaddidi scheme is the third entification while the Muhammadan reality is the first entification. And that is what I meant by the term *Muhammadan reality* there actually, at that level of my sufi enlightenment

[462] of the Muhammadan reality, which in this case was the entification into undifferentiated ideas

[463] and reached a higher level of knowledge

[464] Prophet Muhammad

[465] of our prophet

Da‘ ma adda‘at-hu ‘l-nasara Fi nabihim

Realization of the Muhammadan Reality

This section discusses the difference between the prophet and his elite followers in realizing the Muhamnmadan reality. It refers to what happens when a Muslim sufi traverses the loftiest stations in his ascent (*‘uruj*). In his journey, the sufi advances to higher and higher stations. A few of these sufis ascend to the highest station and reaches and unifies with the Muhammadan reality, which is reserved for the followers of Prophet Muhammad. Even the prophets may not reach that Muhammadan reality as they are not members of the Muhammadan community. Does that mean that those God-realzed Muslims are higher than even the prophets?

> Question: From the preceding verification, it is clear that other[466] (as accompanied servants and heirs of their master Muhammad) may also reach the reality of the realities. And may establish some kind of annexation and unification (*ilhaqii va ittihadii*) with that[467] and then share its elite perfections. And[468] it[469] so well that the veil[470] is lifted and the inter-mediation is eliminated and[471] they reach the highest level of perfection.
>
> If it is so then what is the difference between the[472] followers[473] and the leader[474], or between the honored guest (*asli*) and the accompanied servant (*tufayli*) in this perfection? And what is the superiority of the leader and the honored guest over the follower and accompanied servant‘
>
> Answer: Others who reach and annex to (*wusul va ilhaqq*) that haqiqat do so in the manner that a servant joins his master or the accompanied servant reaches the honored guest. Even when he reaches the *elite of the elite* who are few in number or he is a prophet (salam), even then he is still an accompanied servant who eats the master's leftovers (*tufayli*). How can he be equal to the master? And before the master, what grandeur and greatness can he have?[475]
>
> An *accompanied servant (tufayliy)* sits with the master who is the guest and eats with the master,

[466] Muslims

[467] Muhammadan reality

[468] the elite of the elite in the Muhammadan community annex and unify with

[469] the Muhammadan reality

[470] between them and the Muhammadan reality

[471] instead they receive good directly from the Muhammadan reality. And as a result,

[472] elite

[473] of Prophet Muhammad, who reach that ultimate level of perfection

[474] who is their master Muhammad himself

[475] Comment: Other prophets may not reach the Muhammadan reality as they are not followers of the Prophet Muhammad. Here, the Mujaddid brought the example of the prophets only to illustrate his reasoning.

still he is an tufayliy. If that servant arrives at magnificent mansions along with the master, eats the left-overs of the sumptuous meals made for the master or receives respect, still then he receives them due to the greatness of the master and the exaltedness of following him. It is said that the master obtains more respect because the servants accompany him, although he already has respect accorded to him.

Leader and Follower Being Peers

Question: Listen! The rasul (SLM) said,

> He who establishes a good tradition, he will receive its wage and the wages of all who will practice that (Man sanna sunnatan hasanatan fa-lahu ajruha wa ajru man 'amila-biha).[476]

Therefore, the more followers does the leader have on the beautiful path that he has instituted, the more compensation does he receive. So how can the leader and the follower be peers? What equality can you think for them?

Answer: Listen! Listen! A group of people may be on a single station and they may share the same treasure. Still, they will be treated differently but none will know about the other. In paradise, the pious wives of the Prophet will live with him in the same location. They will eat the same food and drink the same drinks. However, they will not be treated the same way as the Prophet. Nor would they have the same enjoyment (*iltidhadhi*) and mastery that he has (salam) Although they will share everything with the Prophet, the bounties (*afdaliyat*) that they will receive will not be the same as the bounties that the Prophet will receive.

If they would share everything with the Prophet then they would also be superior to everyone else, like the Prophet is. Here the term "superiority (*afdaliyat*)" refers to the amount of rewards before Allah.

All Entifications Are Contingent

The Mujaddid explains that all these entifications, including this entification into love, are contingent. His opinion contradicts Akbarian school, who had proposed that the first and the second entifications are on the level of the Necessary.

> Question: This entification into love, i.e. the first entification or the Muhammadan reality (salam), is it contingent

[476] hadith: Muslim

or is it Necessary (*mumkin ya wajib*)? Is it newly originated or is it eternal (*hadith ya qadim*)? Ibn al-'Arabi, who wrote the *Fusus*, called the first entification[477] Muhammadan reality and oneness-crossing-over, *wahdat*. Likewise, he called the second entification one-and-allness, *wahidiyyat*. He established the fixed entities (*a'yan-i thabita*), or the essences or realities of the contingent things (*haqa'iq-i mumkinat*) on that level.[478]. He called both of these entifications *entifications of the Necessary (*ta'ayyun-i wujubi*)*. And he (QS) considers them to be eternal (*qadim*). And he (QS) considers the three other descents or entifications — the spiritual (*ruhi*), the imaginal (*mithali*) and the bodily (*jasadi*) — to be contingent entifications (*ta'ayyun-i imkani*). What are your comments on this matter?

Answer: To me, nothing[479] is related to entification or entified things (*ta'ayyuni va muta'ayyuni*). What entification is there that makes the nonentified thing (*la-ta'ayyuni*)[480] into an entified thing (*muta'ayyuni*)?[481] Such talk comes from "taste" (*dhawq*) of Ibn al-'Arabi and his followers[482] (qaf, may Allah sanctify their secrets). If such a talk has occurred in my writings then it should also be considered as a saying[483].

The Mujaddid now comments on the first two entifications of the Akbarian school system. Akbarian school calls them entifications of the Necessary, *ta'ayyun-i wujubi*. They are *wahdat*, oneness-crossing-over which is the first entification and *wahidiyyat*, one-and-allness which is the second entification. While Akbarian school considers them entifications of the Necessary and eternal, the Mujaddid considers them to be contingent entifications which are created and newly-originated.

At all times, we should know that that those[484] entifications are [485] contingent entifications (*ta'ayyun-i imkani*). And they are created and newly originated (*makhluq va hadith*). The Prophet said, *In the beginning, what Allah created was my light. Awwalu ma khalaqa 'Llahu nuri!*[486] In other *hadith* reports, the time of the creation of that light is also given e.g. *Two thousand years before the creation of the heavens. (Qabla khalqa 'l-samawati b'alfi 'am)!*[487] etc. And

[477] by both these additional names
[478] of one-and-allness
[479] of the Necessary domain
[480] that is God
[481] a created thing
[482] who were having intoxicated sufi mystic experiences
[483] that has come from an intoxicated sufi experience like *tastings* (dhawq)
[484] two
[485] actually
[486] hadith: Suyuti
[487] hadith

> all that is created and was previously within nonexistence, it is contingent and newly originated. That[488] reality is the reality which is in the forefront of all the realities. When that is created and contingent (*makhluq va mumkin*) then all other realities are also created, contingent and newly originated (*makhluq, mumkin, hadith*).

The Mujaddid now contrasts his idea with Ibn Arabi who believes that the Muhammadan reality is in the mind of Divinity (SWT) (i.e. on the Necessary level) and eternal.

> The Muhammadan reality (also called the realities of the contingent things or the fixed entities) — how does the Shaykh (qaf, *may his secrets be sanctified*) rule it to be the Necessary and considers it to be eternal (*wujub, qadim*)? It goes against the saying of the prophet (salam). Every subdivision of a contingent thing is contingent. Both in its form and in its essence (*sura, haqiqa*), it is contingent. How will the entification of the Necessary (*ta'ayyun-i wujubi*) become the essence of the contingent thing (*haqiqat-i mumkin*)? The essence of the contingent things should also be contingent. Contingent things do not have any mutuality or relationship (*ishtaraki va intisabi*) with the Necessary, except that the contingent things are the creation of the Necessary and the Necessary is their creator.

Akbarian school's Error

The Mujaddid politely rebukes Akbarian school for confusing between the Necessary and the contingent things.

> The Shaykh[489] has not made any distinction between the Necessary and the contingent things and he himself has said that there is no distinction between them. Now if he says that the Necessary is contingent and the contingent things are Necessary fearlessly,[490] then if God excuses him then it is His extreme generosity and forgiveness![491]

Our Lord! Do not condemn us if we forget or err! (Rabbana! La-tu'akhizna in nasina aw akhta'na!)[492] *)*

Mujaddid's Final Ontology: Dualism

Now the Millenial Mujaddid comments on his final ontological theory, which he did not give a name. Now this maktub was written right at the end of his life and so it denotes his final views. These ontological throries were derived not from his study of the Quran and *hadith* but instead from his experiential sufi knowledge. Initially, he

[488] Muhammadan

[489] Akbarian school

[490] continuing in that same line of reasoning

[491] because the Akbarian school's claim of tawhid is false

[492] Q.Baqara.286

had the same experience as Ibn Arabi and was a follower of the *wahdatu 'l-wujud* doctrine. However, his experiential knowledge evolved further and then he proposed a new doctrine called *zilliyat*, which says the the cosmos is the "shadow" (*zill*) of Divinity (SWT). This should be noted that this *zilliyat* or shadowism is not the final "inspired science" of the Mujaddid as he did not remain confined to this station.

Instead the Mujaddid even progressed further in his wayfaring. suluk, There he realized that *zilliyat* is not the final station, there is another station beyond that. He found there that nothing is worthy enough to be the shadow of the Creator. Instead, everything is the *slave* of Divinity (SWT). And finally, he realized that God is beyond all that can be imagined. And man is only an insignificant slave of Divinity (SWT). And he (QS) categorically denies zilliyat as false kashf.

Now a disciple of the Mujaddid asked him to clarify his stance on *zilliyat*.

> Question: In your own writings,[493] you[494] had
>
> 1. a) established a prototype-shadow interrelationship between the Necessary and the contingent things, and
>
>   b) said that the contingent things are the shadow (*zill*) of the Necessary, and you also
>
>   c) wrote that the Necessary, since it is the prototype[495] (*bi-'itibar-i asalat*), is the essence or reality (*haqiqat*) of the contingent things, and
>
>   d) the contingent things are His shadow.
>
> And you
>
> 2. revealed an entire science (*ma'rifat*)[496] based on that premise.
>
> If the Shaykh[497] said that the Necessary is the reality of the contingent things in this line, why can't he? Why should he still be censured?

Note: Previously, at an earlier level of enlightenment, the Mujaddid had proposed the ontological doctrine of zilliyat. There he had proposed that the contingent things are shadows of the Necessary. With respect to existence, the contingent things had shadow existence. And with respect to the essences, their essences were nonexistences onto which a ray from the divine attributes has fallen. Therefore, both with respect to their existences and their essences, the contingent things were shadows of God.[498] When people talk about the buzzword *wahdatu l-shuhud*, it is often *zilliyat* to which that they refer mistakenly.

In answer, the Mujaddid says that all the sufi sciences that say the creation is the

[493] that you wrote before explaining your ontology of shadowism or *zilliyat*

[494] the Mujaddid

[495] of the shadow that is their essence

[496] called *zilliyat*

[497] Akbarian school

[498] These ideas are described in detail in maktub 2.1

shadow of Divinity (SWT) or in some other way related to God are false sciences originating from intoxication, *sukr*. Those false sciences include even *zilliyat*, which even the Mujaddid experienced and propagated before.

> Answer: This kind of science that establishes inter-relationship between the Necessary and the contingent things has no proof in the sharia. All that science is science originating from intoxication. (*sukriya*) It[499] is from their inability[500] to reach the reality of that inter-relationship[501].
>
> *What powers do the contingent things possess?*
> *That they can be the shadows of the Necessary'*
>
> *Mumkin cheh bud*
> *Ke zill-i wajib ba shod*

The Mujaddid explains why God may not have a shadow. It's because He is truly incomparable, far above having the attribute of *possessing a shadow*. He argues,

> When Prophet Muhammad did not have a shadow, how can his God have a shadow?
>
> Why will the Necessary have a shadow? When shadow is the false (*mawhum*) engendering (*tuliyad*) of things similar[502] Also it[503] brings the news that there is a defect ¯ the prototype lacks perfect subtleness. When Muhammad the prophet of Allah did not have a shadow due to the subtleness of his body then how can the God of Muhammad have a shadow?[504]

The Mujaddid describes the ultimate reality of God vis-à-vis the creation. And that is transcendence, incomparability or beyondness. God and His eight real attributes are what really exist from eternity. Everything else came to be later

> The person of Divinity (SWT) exists in the outside by His person (*bi 'l-dhat*) with independence (*istiqlal*) and with the eight[505] attributes ¯ that is the reality (*haqiqat*) of Divinity (SWT). Except for that, all that[506] there has come to existence[507] He brought them into existence (*ijad*). And[508] they are contingent things, created things and newly originated things (*mumkin, makhluq va hadith*).

[499] the proposition of Akbarian school that the Necessary is the reality of the contingent things or the earlier proposition of the Mujaddid that the contingent things are the shadows of the Necessary, *zilliyat*

[500] inability of Akbarian school and his followers, and even the Mujaddid in both of his earlier states of *wahdatu 'l-wujud* and *zilliyat*

[501] between the Necessary and contingent things

[502] to the original, in this case the original being God.

[503] the shadow

[504] Comment: According to the hadith, Prophet Muhammad did not have a shadow

[505] real

[506] exists

[507] later in created time, and

[508] therefore, all that God brought into existence later,

Previously in his verification of *zilliyat*, the Mujaddid proposed that all the attributes exist in the outside with shadow existence. Now the Sunni creed says that all the divine attributes are inseparable part of the Person as they are *Neither He nor other He (La huwa wa la ghayruhu)* and so it seems that the Mujaddid's opinion contradicts the Sunni creed. However, actuallly, there is really no such contradiction. The Mujaddid argued, *How can you separate the prototype from its shadow?* And since you can't, the shadow of Divinity (SWT) is indeed *neither He nor other than He.*

However, it seems that now, at the end of his life, he is radically changing his ideas and proposing a new idea. Now he says directly that only the eight real attributes have external existence and are eternal (*qadim*), and the rest of the attributes have an existence that has no relationship with divine existence, and they are created by God in time, i.e., newly-originated (*hadith*). However, he (QS) is also saying that even those personal attributes, they also have the *smell of nonexistence.* I.e., he (QS) now indirectly admits that even the personal attributes lack external existence, and instead, those are ideas in the mind of Divinity swt. It seems that the Mujaddid is modifying his ideas, and returning to the Akbarian idea that no attribute exists externally and instead all are merely relationships that Divinity has with the cosmos.

The Mujaddid now repudiates *zilliyat* — the ontology he experienced and taught earlier, in the Maktubat, Volumes 1 and 2.

> The shadow of the Creator (*khaliq*) Himself is not in any created thing. And except for the relationship of being created by God (*makhluqiyyat*), nothing has any other relationship with its Creator. However, there are such relationships as described in the sharia[509]

So why did God give the Mujaddid the experience *zilliyat,* when it was not the ultimate truth? Was there a benefit in it? The Mujaddid feels that perhaps there was a benefit — it led him step-by-step to the ultimate truth.

> Knowing the cosmos as a shadow helps the wayfarer (*salik*) on this road in many ways. It drags him to the prototype.[510]

Finally the Mujaddid experiences the knowledge of the highest level, i.e., *'abdiyat*, where he realizes that God is truly transcendent.

> And when through the perfection (*kamal*) in divine grace, (*'inayat*) he travels through waystations that take him through the shadows (*manazil-i zilal*) and finally he arrives at the prototype (*asl*)[511] then through sheer divine bounty (fadl), he realizes that even this prototype[512] has the same property (*hukm*) of the shadow and is not worthy (*shayan*) of being the *object that is being sough*

[509] e.g. slavehood, needyness etc.
[510] that is Haqq swt
[511] what seems to be God
[512] what seems to be God

*(*matlub*)*,[513] as it is branded (*muttasim*) by the m*dagh*) of contingentness. Yes! There is no final knowledge about God because He's beyond the range of human cognition. He is unknowable. And the *object that is being sought (*matlub*)* is beyond the range of perception, arrival and conjunction. (*idrak va wasl va ittisal*).

Our Lord! Give us mercy {*rahma*} *from You and dispose of our affair for us in the right way! Rabbana! Atina milladunka rahmatan wa hayyu'lana min amrina rashadan.*[514]

5.23 Epilogue to maktub 3.122

Repository of excellence, symbol of perfection (fada'il-i mab, kamalat-i dastgah) Mawlana Hasan Kashmiri Dihlawi, may Allah make his state *hasan*, beautiful. And accept his deeds. He has written a risala and sent it to me. He has asked several question there. And have sought their answers. Their resolution (hill) needed the manifestation of of some mysteries (izhar-i badiy asrar). Additionally there were several other problems. Because of them, I could not gather the courage to answer the letter. And instead was delaying it via many excuses. However, that mawlana has a great right over me — it is by his instruction that I have found the felicity of the presence of the asylum of the walis (dawlat-i hudur-i walayat-paneh).[515] And I took the lessons of Aleph and Beh from him.[516] And I have received numerous effusion and baraka from serving him. So I am compelled to answer the Mawlana. And I have answered him in the epilogue of this letter. Because that answer went along with the knowledge of this risala. *Wa 'llahu subhanahu hadiy ila sabil al-rashad.*

Rasul's sadness

Question: Perfections that are formal or meaningwise (kamalat-i suriy, ma'nuwiy), external or internal (zahiri, batini), cognitive or practical ('ilmiy, 'amaliy), this-worldly or last-worldly (dunwiy, ukhriy) — all those perfections that is possible for man to attain, all that were practically (bal-fa'al) attained and domiciled (hasil, mutakakkin) in the rasul (SLM). It is established by these hadiths, and their likes.

1. I am the leader of the progeny of Adam but I am not vain about it. And Adam and all who would be born after him, they would remain under my flag on the day of resurrection (Ana sayyidu wuldi adama wa la fakhra, wa 'adama wa man dunahu tahta liwa'iy yawma 'l-qiyamati).[517]

2. I know the knowledge of the beginning and the end (Fa-'alimtu 'ilma 'l-awwalina wa 'l-akhirina).[518]

Additionally, the things that are dependent on a clause, or tied with a time,

[513] which is Divinity
[514] Q.(18:10)
[515] Khwaja Baqi bi'llah QS
[516] the Khwaja
[517] hadith
[518] hadith

those would be revealed beautifully. However, the rasul (SLM) used to be worried and saddened all the time. Why was he like that? And what was its cause? Because one gets saddened and worried when one lacks something that he desires. Answer: Sir! It is indeed excellent and true to recognize the Muhammadan rank and majesty (jah, jalal) (SLM). And having seen the divine grace (‘inayat) onto him (SLM), to consider him (SLM) far away from sadness and worry. However, when one throws one’s glance onto his (SLM) slavery, humble submission to he swt, incapacity and humanness (‘abdiyat, ‘ubudiyat, ‘ajz, bashariyat),[519] and his (SWT) inaccessibility (‘izzat), majesty (jalal), magnificence (‘azmat), greatness (kibriya’iy), and unneedyness (istighna), then it is not impossible for him (SLM) to be sad for the non-receipt of some kamalat. I.e., any kamalat within the infinite kamalat present in Divinity (SWT). Instead, being sad would be more appropriate in the case of that master’s (SLM) state of slavery. Allah (SWT) has said,

1. Knowledge may not encompass him (Wa la yuhituna bihi ‘ilma)[520]
2. Eyes may not perceive him (La tudrikuhu ’l-absaru).[521]

These two verses are good proofs for it. Moreover, these two verses also establish that there is non-receipt (fuqdan) in the lot of everyone else. Yes! The contingent things, whatever sublime height it reaches, what can it find from the haqiqat of the Necessary (SWT)? Or what can the newly arrived thing (hadith) take from the ancient thing (qadim)? Or how can the finite (mutanahiy) encompass the infinite?

Prophet’s superiority

Question: You have written that all the kamalat, which is possible for the human species to possess, all those have been practically attained by and well-settled (mutamakkin) in the rasul (SLM). It is regardless of whether those are formal or mental (suriy, ma‘nuwiy), external or internal (zahiri, batini), knowledge-based or practice-based (‘ilmiy, ‘amali), this-worldly or last-worldly (dunyawi, akhiri).[522]

Answer: Yes! He (SLM) indeed has the comprehensive superiority over all—it is unique for him. However, if a perfect attribute remains as a partial superiority for a nabi (AS) or an angel, then it is permissible. That would create no hindrance in their comprehensive superiority. It comes in the hadith that the shahids, who have sacrificed themselves on the path of Allah, they hold some superiority over the prophets (AS) in some matters. E.g., the shahids don’t need any preburial bath but on the other hand, the prophets (AS) do need that bath. And the shahids don’t need the janaja-prayer, according to the school of Imam Shafi‘i (QS). On the other hand, we need to make the janaja-prayer for the prophets (AS). The generous Quran forbids us to consider the shahids dead, for they are indeed alive, and on the other hand, calls

[519] in one hand, and on the other hand
[520] Q.TaHa.11
[521] Q.An‘am.103
[522] So how can someone else possess a perfection, which the rasul (SLM) lacks?

the prophets (AS) dead. All these instances of superiority are instances of partial superiority, while comprehensive superiority belongs to the prophets (AS) — those do not cause any hindrance to the prophet's comprehensive superiority. Therefore, due to the lack of these instances of superiority, sadness and worry may possibly come to their minds — which happens due to the fact that they have attained that partial superiority and its receptivity (husul-i isti'dad va wusul-i an fada'il)). And that[523] may be brought together with their prophethood, like some prophets additionally attain the degree of the shahids. Even if we accept that all the perfections of all all individual men comprehensively, all those are realized in the rasul (SLM) practically (bi-'l-fa'al), even then I would say that when the blessed aspiration of the rasul (SLM) is so high, then he (SLM) refused to consider all those perfections sufficient, and instead desired for an increase, and remained desirous for further ascent. However, when the perfection of the ascent is beyond his capability, then naturally, sadness and worry used to be present in him at all times. Allah alone knows the haqiqat of this matter However, the verification of this discussion is this,

1. All these, tariqat, haqiqat, qurb, marifat — all these are dependent on fana and the removal of the human attributes and the rules of contingentness.

   Until one realizes fana in him
   Won't find path to pavilion of Divinity (SWT)
   Hech kasiy ra ta nagardad uw fana
   Nist ra dar bargah-i kibriya

2. The amount of human attributes that would remain, that much veiling would remain. The human attributes never get removed from men completely, for each of every man, even for the elect or even the elect of the elect. Shaykh Attar (QS) has composed,

   Haven't seen such a royal message-bearer
   Even he did not find the complete poverty
   Why do you torture yourself forever?
   Some human qualities remains forever

   Namiy biniy keh shahiy chun payambar
   Niyaft uw faqr-i kull, to ranj kambar

3. *Complete poverty* faqr-i kull— he has taken it to mean the complete setting down (zawal-i kull) of all human attributes and all contingentness, attaining which is beyond conception—for that necessitate the transformation of the haqiqats. Because when the contingent thing progresses, and leaves the contingent domain, it would necessarily become the necessary dhat (SWT). However, that is impossible both cognitively and sharia-wise ('aqliy, shar'iy). As a master (QS) said,

   When contingent is cleansed from the dust of contingentness

[523] sadness and worry

Nothing remains in it save the part of Necessary

Cho mumkin gard-i imkan barfashand
Beh juz-i wajib daruw chiziy namand

4. Such sayings are held to be examples or instances of similarity (tamthil, tashbiyah), instead of coming from acts of verification or the results of the act of being near Divinity (SWT) (tahqiq, taqrib), as those acts do not take place. An exalted man has said,

When cleansed from the dust of contingentness
Nothing remains of it save Khoda

Siyahiy ruyiyze mumkin dar do ‘alam
Khoda har gaz nashad wa ’llahu a‘lam

Removal of nonexistence

Question: On the station of *qaba qawsayn*, some traces of the contingentness (baqaiy ahkam, athar-i imkan) remain—it is well-known. Because in it there is one limb (qaws) of the bow, which is imkan and also a second limb, which is necessariness (wujub). On the other hand, there is the station of *aw adna*,[524] the prototype of which is reserved for the rasul (SLM). And there, what does *remaining rules of imkan (baqaiy ahkam-i imkan)* mean?

[524]Q.Najm.9

Answer: Wujub and imkan are distinguished (imtiyaz) by nonexistence. That[525] is one of the two limbs of the bow while the other limb, there is existence. That[526] brings together wujub and imkan. And on the station of *aw adna*, the process of removal of that nonexistence begins. By that process, the difference between the two limbs goes away. It is not that the imkan goes away completely, while the haqiqat transforms into wujub—that is indeed impossible, and it has been said before as well. It is only this much that that[527] is not evicted from the darkened veil (hujb-i zulmaniy). Because that[528] is the trace of nonexistence, and on the other hand, if there is a veil on the station of *aw adna*, then that is a lighted (nurani) veil, and that is derived from the side of existence which is within imkan (rah-i tarf-i wujud-i imkan). From this resolution, the meaning of that couplets of those masters is understood. I.e., it should be interpreted to mean the removal of the rules of that nonexistence, which are straightway darkened.

Fana: Forgetting versus removal

Question: The sufis have said something on fana and baqa, and they call that[529] the meaning of walayat—what does that mean? When the human attributes fail to get removed, how can there be fana?

[525]nonexistence
[526]bow
[527]nonexistence
[528]darkened veil
[529]fana, baqa

Forgetting Answer: That fana, which is given value in walayat, that is fana with respect to perception and witnessing (shu'ur, shuhud), which is called the forgetting of the ma sewa—it is not the removal (irtifa') of the ma sewa. *In summary, that possessor of fana, in the predomination of intoxication, he considers*

> *the* absence of the perception ('adam-i shu'ur) of the ma sewa *as the* absence of the ma sewa.

He imagines that the ma sewa has been removed. He realizes this way, and by this realization, he receive consolation.

Forgetting instead of removal However, if by his sheer grace, Haqq swt makes the salik progress so that he is granted sobriety (sahw), and the ability to distinguish (tamayyuz), then he would learn that that fana was the forgetting of the things, not making the things nonexistent (a'dam-i ashya). If anything is removed by that,[530] that removed thing was the captivation of the salik with the things. And that captivation was domiciled (tamakkun) in the salik, and that[531] was blameworthy (madhmum). However, the essential things have not been removed by that.[532] Those are present in their own places (bar ja) without any disfigurement. (Neh nafs-i ashya keh ashya bar haman sarafat bar ja va barpa-st).[533] It is impossible to make them nonexistent via the act of[534] negation or removal.

> Blackness of the Ethiopian
> does it ever go away?
> Indeed it is
> entrenched in him
>
> Siyahiy az habshi kiy rod
> keh khod rang ast

Fana: Existential

When by the grace of Almighty (SWT), the salik is granted this witnessing and distinction, then his earlier consolation (tasalliy) weakens (za'il),[535] and in its place sadness, grief, and discomfort (hazn, anduh, biy-aramiy) are created. And at that time, he comes to learn that his existence (bud-i uw) is such a disease (maradiy) that even if one strives, one would not become nonexistent. Also, he comes to learn that,

> In the way that the two legs of the peacock cause her mental anguish, in that same way, the imperfections of contingentness and the defects of new arrival (naqs-i imkan, qusur-i huduth) — those would cause him pain forever.

It is indeed an amazing thing that the more upwards does the arif go, progress and ascend, the more does

1. this vision of the imperfections (did-i naqs) come to his sight, and
2. it[536] make him confused and uncomfortable (biy-qarrar, biy-aramiy).

[530] fana
[531] captivation
[532] fana
[533] re-translation from Aftabi
[534] the zikr of
[535] in deciding that that the salik has already realized fana
[536] this vision coming to his sight

Parable of apprentice making rope E.g., the parable of the apprentice making the rope. With a surprise, he told his teacher,

> The more I do my job,[537] the further I find myself.

Pain of rasul Possibly due to such a reason that the rasul (SLM) exclaimed,

1. Alas! Had the nurturer of Muhammad not created Muhammad (Ya laita rabba muhammadin, lam yakhluq muhammadan)![538]
2. No other nabi had suffered as much as I suffered (Ma uwdhiya nabiyyun mithla ma uwdhiyat).[539]

Possibly this pain refers to the pain of focusing onto one's own defects, for that creates the perfect pain and sorrow. Because the other prophets (AS) suffered many different types of pain, which were more severe than the pain of the rasul (SLM). E.g., Hazrat Noah (AS) spread the religion in his community for a long nine-hundred and fifty years, and suffered many different types of pain. It is said that while spreading the religion, his community pelted him with stones in such a way that he used to faint, fall to the ground, and get covered by stones. Then when he found consciousness again, he used to restart his mission of spreading the religion. Then they used to give him even more pain. This kept on going until his book of fate was closed.

[537] of making the rope
[538] hadith
[539] hadith

Vision of defectiveness You may learn that this *vision of defectiveness (did-i qusur)*, it is not due to being far away (dur), instead it is due to nearness and presence (qurb, hudur). Because a little turbidity seems to be a lot for a clean place, while in a turbid and dark place, it seems to be a lot. It has been said before that nearness and marifat depend on fana. What it means is this,

> Until the salik attains fana by himself, and gets stripped off the attributes of human and contingent attributes, he would fail to arrive onto the sought thing (SWT). Because for him to arrive onto the sought thing, it is like two different things unifying.

Because it is needed that nonexistence is placed within the contingent domain, and on the other hand, within necessaryness, it is mandatory to eliminate nonexistence. Until one arrives onto the sought thing, what would one gain from the perfect attributes (SWT)? Or what would one feel the divine attributes of perfection (SWT) to be anything except similar to one's own attributes of perfection. *A thing is never felt but by its opposite thing.* I.e., it is felt by only a similar thing.

Example 1 Boy tasting sex A common saying of the philosophers is this,

> The boy who never tasted sex, to make him understand what sex is, one has to draw the analogy of sweet. An analogy of bitterness may not drawn.

However, the boy would recognize it as the sweetness of the sugar. Because he does not know anything else as sweet. In the same way, sugar-like sweetness is not that attribute of sweetness that is comparable to sex. Instead, it is the attribute of that boy.[540] And that[541] truly returns onto that boy, instead of sex. Therefore, without being instructed by Allah, whatever that the salik says, it is his own speech. And what he is qualified with, it is his own praise as well. In such a place, a salik said that Allah swt said,

> There is no such thing, which does not exalt him via praising him (Min shay'in illa yusabbihu bi-hamdihi).[542]

Here, the pronoun of praise,[543] it refers to the things. I.e., there is no such thing, which does not sing his (SWT) *tashbih*. The pronoun of praise[544] points towards *the things*. I.e., *there is no such thing, which does not sing his (SWT) tashbih*.

Example 2 *Subhaniy* of Bayazid It is for this reason that Khwaja Bayazid Bistami (QS) said, *I am exalted (Sub-haniy)*. I.e., the tashbih is being predicated to his own self. How eloquently the poet sang,

> In which beauty are you absorbed in, o you, my friend
> Your imagination do you worship straight-way
> True! From his beauty and perfection, all the creation
> Finds nothing save a slight imagination
>
> Ai shadeh hum dar jamal khwavishtan
> Miy-parasti hum khiyal khwavishtan
> Qism khalqan zan-i jamal va zan-i kamal
> Hast gar bar ham nehiy musht khiyal
>
> Idea of beloved, which you make always
> She is not your beloved, instead idea of other
>
> Gar za ma'shuq khiyaliy dar ser ast
> Nist ma'shuq an khiyal-i digar ast

Comment on Ibn Arabi

The author of the *Fusus* has said,

> A tajalli does not take place except the form of the person receiving the tajalli (Al-tajalli mina 'l-dhati la-yakunu illa suratihi).[545]

[540] who finds sexual pleasure sweet like what sugar is
[541] attribute of sweetness
[542] Q.Isra'.44
[543] the suffix *ihi* in *hamdihi*
[544] i.e., his
[545] c.f., Ibn Arabi, *Fusus al-Hikam*

Therefore,[546] the receiver of the tajalli, he witnesses nothing but his own form onto the mirror, and that[547] is the dhat (SWT). He has failed to witness Haqq swt, and it is impossible to witness him (SWT). *It is not at all possible to witness him (Sub-hanaka ma 'arafnaka haqqa ma'rifatika)* Akbarian school (QS) said it as an exaggeration, instead of an accurate saying. Because it is permissible to attain the witnessing in this world.[548] And on the other hand, it would indeed take place in the last world. Now that it is established that

1. it is impossible that the salik would attain a complete (kulliyat) fana, and
2. except that fana there is no arrival or conjunction (wusul, ittisal) to the sought thing, and
3. there is no marifat unless one arrives

then necessarily having been compelled

1. he necessarily (lazim) becomes incapable of attaining the marifat, however
2. being incapable of attaining marifat—it itself is marifat.

It cannot be asked,

> How can it be that *being incapable of marifat is marifat*? Because those two are contrary things.

However, it can indeed be asked — for the reason that being incapable of marifat is the true marifat. E.g.,

1. Indeed he swt is not to be identified (Bi-annahu la-yu'rafu). E.g., the great Siddiq (RAD) has said, *Inability to perceive is perceiving the perception (Al-'ajzu 'an darki 'l-idraki idraku).*
2. Exalted is he (SWT) who has refused to give his creation any path towards him (Fa-sub-hana man lam yaj'al li-'l-khalqi ilaihi sabilan). Except making his own creation incapable from his marifat, he has given them no other path. As a master said,

> Holy is that creator! His attributes are high
> Onto the soil of incapability falls down knowledge of the prophets
>
> Sub-han khaliqiy keh sifatash ze kibriya
> Bar khak-i 'ajz miy fakand 'aql-i anbiya

Divinity: Impossible to know

Question: When

1. even the prophets (AS) have been unable to realize the marifat of the attributes of the Magnificent One (SWT), and
2. the noble angels say that

> We have been unable to find out your true knowledge, for you are indeed a sublime being (Subhanaka ma 'arafnaka haqqa ma'rifatika),

[546] I, the Mujaddid, comment that
[547] mirror
[548] in theory, though it does not happen in actuality, c.f., Aftabi

3. moreover when Hazrat Siddiq-i Akbar (RAD), who is the greatest and best in this ummat, even he admitted his inability,[549]

then what can be said on the others? I.e., those who are showing pride in attaining marifat, they consider their own ignorance as marifat. And they consider that what is not Divinity as Divinity (SWT). Answer: Those who are boasting of realizing marifat, they consider their own incapability (‘ajz) as marifat, even the end of the ends on the levels of ascents (nihayat-i nihayat-i maratib-i ‘uruj). And they recognize what is not Haqq swt as Haqq swt. On the other hand, this incapacity to realize marifat,[550] it is indeed the arrival onto the end of the ends on the degrees of ascent (nihayat-i nihayat-i maratib-i wuruj), and arrival and conjunction (wusul va ittisal).[551] Until one

1. arrives onto the end-point of that,[552] and
2. crosses the degrees (tayy-i maratib) of the tajallis and manifestations, and
3. refuses to reconsider that arrival and conjunction (wusul, ittisal)— finding which he was happy for a long time — as getting separated and being separated (fasl, infisal),

until then one

1. would not arrive onto the felicity of that incapability (dawlat-i iyn ‘ajw), and
2. would not be free of the state of not receiving the marifat of Divinity swt (khoda nashnasiy), and
3. would not be able to differentiate Haqq swt from that, which is other (ghayr) than Haqq.

Is marifat wajib?

Question: If so,what is meant by the saying, *It is obligatory (wajib) to attain marifat*?

Answer: It is wajib to attain marifat, it is in the meaning that whatever that has been narrated in the sharia on the marifat of the dhat and attributes (SWT), it is wajib to believe in that. On the other hand, all that marifat that is taken from a source other than the sharia, it is nothing but arrogance — instead it is pointing towards Haqq swt via estimation and imagination (zann, takhmin).

> Are you saying something about Allah, on which you have no knowledge (Ataqawluna ‘ala ’llahi ma la ta‘lamuna)?[553]

It is for this reason that the Great Imam the Kufan (RAD) said,

> You who is exalted! We have been unable to worship you properly, but even then we have attained your marifat properly. (Subhanaka ma ‘abadnaka haqqa ‘ibadatika wa lakin ‘arafnaka haqqa ma‘rifatika).

[549] find reference

[550] by these great masters

[551] i.e., being put on the extreme end of nearness (muntahaiy ghayat-i madarij-i qurb). Here Aftabi translation seems better than the Naushahi manuscript, which says, *journey through the levels of self-disclosures and manifestations (tayy-i maratib-i tajalliyat, zuhurat)*

[552] extreme end

[553] Q.A‘raf.28

Although this saying seems hard to many, there is a royal road towards its cause. Because the true marifat is indeed narrated in the sharia with respect to Haqq swt, i.e., his perfections, incomparable things, holy things, etc. (kamalat, tanzihat, taqdisat). And beyond that marifat, which remains from the marifat of the things, there is no marifat. If there was,[554] it would be a barrier to true marifat.

Iman: Elect versus common

Question: In such a type of marifat, both the common and elect are the partners, indeed equal. And it makes the marifat of the common faithful comparable to the marifat of the major prophets (AS). Because everyone has a right (haqq) to attain marifat. The great Imam (RAD) has said this type of saying,

> Iman neither increases nor decreases.

And in it, this question may be raised,

> Is the iman of the common faithful comparable to the iman of the prophets (AS)?

Comment? Answer: The answer to this hard question depends on a subtle matter. By the grace of Haqq swt, this fakir has resolved it. And that fine matter is this,

> That is called the true marifat, which makes the salik believe that he is *incapable of receiving the true marifat (???).*

E.g.,

1. **Unqualified marifat** The dhat of the Necessary (SWT) does possess the attribute of knowledge. And that attribute of knowledge (SWT) is unqualified, and beyond the boundary of our perception (hita-i idrak), in the same way that his dhat is (SWT).[555]

2. **Artificial marifat** Now if we estimate that that divine knowledge (SWT) is like our own knowledge, and[556] we try to learn about that,[557] then that cannot be learned. Instead, whatever that we think of that,[558] that[559] would be artificial and made-up. And that[560] would not be the knowledge of the divine knowledge (SWT).[561]

3. **Haqiqi marifat** E.g., his attribute of perfection (SWT). There is no knowledge on it at all, so how can there be a true knowledge? When

   a) **Incompetence** from estimation and conjecture (qiyas, takhmin), he would come to incompetence (‘ajw),[562] and instead

   b) **Inner realization** he would be able to find and feel (wajdan, hal) for himself that that knowledge,[563]

[554] such a tawhidi extra-sharia marifat

[555] is unqualified, and beyond the boundary of our perception

[556] with that preconception

[557] divine knowledge

[558] knowledge

[559] conception of ours regarding the divine knowledge

[560] conception

[561] truly

[562] with respect to receiving the knowledge of Haqq swt

[563] of Divinity

i. it[564] would never be attained, and

ii. nothing would be attained from it save having the belief that it is divine knowledge indeed.[565]

It is at that point that the true (haqq) marifat would be attained.[566]

Therefore, truly, this haqiqi marifat is the prototypal (asliy) marifat, and that what is not the prototypal marifat, that is not the haqiqi marifat.

4. **Exclusive to the elect** The common people, they are not partners in this haqiqi marifat with the elect.Where is the room for equality? And when the haqiqi marifat is the prototypal (asliy) marifat then there is nothing called the marifat of the common people. Because the common people lack haqiqi marifat.

Comment? Answer: Marifat has both an outer form (surat) and haqiqat.

1. **Haqiqat of marifat** That marifat, which is the true (haqq) marifat, it is the haqiqat of the marifat. And that[567] is dependent on the incompetence ('ajw) to attain that marifat.[568]

2. **Form of marifat** On the other hand, its form (surat) is that that[569]

   a) it does not arrive on the boundary of this incompetence (hadd-i iyn 'ajw), and

   b) it does not get freed from being estimated to be comparable to the contingent things (az sha'iba'-i maqayaseh-i sifat-i imkan narahad).

This has been said before as well.

That he swt has given attaining the formal marifat value with respect to realizing iman, and has made salvation dependent on that,[570] it is his swt grace. It is like that that he swt has given formal iman value, and has made entrance to paradise dependent on it, as a display of his perfect mercy and complete grace. For this formal iman, formal marifat is enough, however, on the other hand, for haqiqi iman, there is no alternative but haqiqi marifat. From this verification, it is learned that the iman has two types,

1. **Formal (surat) iman**, which is the lot of the common people, and on the other hand,

2. **Haqiqi iman**, for its felicity is given exclusively to the elect.

Therefore, the iman of the common people is not at all like the iman of the prophets (AS), who are the elect of the elect (akhs-i khwass). Because this is of one type of iman while that is another type of iman.

[564] knowledge on him (SWT)

[565] i.e., the salik would be bewildered (hayrat), IAM

[566] i.e., when the salik would be bewildered. If not, then what would prevail is the false marifat of made-up anti-sharia tawhidi theories, e.g., ihata, sarayan, or hulul

[567] attainment of that haqiqat of the marifat

[568] i.e., the salik is bewildered and decides that he has attained no marifat

[569] incompetence

[570] mere formal marifat

Those have no comparison (mumaththal) with each other.

Haqiqi iman is derived from the incompetence (‘ajw) of marifat, for *he swt does not get known (bi-annahu la yu‘rifu)*, and so marifat is indeed present there.[571] Therefore, increase or decrease, those are negated from that. Because in the snatching away (salb) of marifat, there is no difference in the degrees (tafawat-i darajat nist). Because where marifat is indeed established, it is only there that there is room for difference. Therefore, it is only within formal iman that there is room for difference in amount while on the other hand, in haqiqi iman, there is no room for being more or less. *Wa ’llahu sub-hanahu a‘lamu bi-haqiqati ’l-hal.*

Haqiqi marifat: Sharia

Question: These narrations conclusively prove that the knowledge derived via the unveiling of the sufis is worthless. Divine marifat is not dependent on that.[572] Because true marifat is realized via the knowledge or marifat of the sharia instead. And there is no other marifat remains, which the sufis may seek with diligence, and attain. Therefore, in the matter of marifat, the sufis have no superiority over the ulama. Comment?

Answer: The marifat unveiled to the sufis,[573] via that incapability (‘ajw),[574] assists (mu‘iddat) that sufi.[575] Because those marifats unveiled to these masterly sufis, those are like stairs. And via these stairs, they arrive onto the felicity of that incompetence. Therefore, the marifats of these elect masters, those are most precious. Because those are the occasions of realizing the haqiqi marifat, and the means of attaining haqiqi iman.[576]

Three yaqins

Question: Now that it is established that one remains incapable to realize marifat, and perfection is limited to this incapability, then what do these three levels of knowledge that the honorable sufis have established, those mean?[577]

Answer: This fakir holds a difference in opinion with the tribe in this matter. Those sufis have established these three levels within the dhat (SWT). And they have given this analogy,

1. *‘Ilmu ’l-yaqin* is the knowledge attained on the fire via smoke
2. *‘Ainu ’l-yaqin* is seeing the fire
3. *Haqqu ’l-yaqin* is realizing oneself (mutahaqqiq) with the fire.[578]

This fakir applies these three levels towards the pointers that point towards Haqq swt.

[571] in the incompetence of marifat or haqiqi iman

[572] faulty sufi vision

[573] actually those are pseudo-marifats, eg., ihata, sarayan, and other tawhidi anti-sharia concepts

[574] of the sufi to realize true marifat

[575] in that sufi’s progress on his suluk

[576] although those anti-sharia pseudo-marifats are not at all the true or haqiqi marifat in themselves. Instead, those are merely the means to the ultimate end of haqiqi marifat

[577] i.e., *‘ilmu ’l-yaqin, ‘ainu ’l-yaqin, haqqu ’l-yaqin*, c.f., Aftabi

[578] i.e., uniting with the fire or entering it, c.f., Aftabi

And has said those three levels are signs, which *point (dawalland) towards Hazrat dhat swt*, instead of being within (dar) the thing pointed at (neh dar madlul).[579] Because he swt rises higher than the three levels of knowledge, vision and realization (‘ilm, ‘ain, haqq). They have made its analogy with the smoke, instead of the fire.[580] I.e.,

1. ***‘Ilmu ’l-yaqin*** if via smoke, they learn about the fire, which is essential for the fire, then those[581] would be called ‘ilmu ’l-yaqin, and
2. ***‘Ainu ’l-yaqin*** if the smoke is seen, and by that,[582] the fire is established, then it is conceived to be the *‘ainu ’l-yaqin* of the smoke, and
3. ***Haqqu ’l-yaqin*** if someone makes oneself one (mutahaqqiq) with the smoke, and establishes the existence of the smoke from it, then it is called the *haqqu ’l-yaqin* of the fire.

This last proof[583] is more complete and stronger than the first two proofs. Because those are proven via the afaq, external things, while on the other hand, this is proof is via anfus, one’s own self. Because

1. he himself has been realized (mutahaqqiq) with the fire,
2. moreover, in *‘ainu ’l-yaqin*, smoke is the intermediary (wasteh), while on the other hand, in *haqqu ’l-yaqin*, there is no intermediary, and
3. instead, the nisbat that is there between the fire and the smoke, it also attains that same nisbat, and arrives onto the ultimate degree of nearness, which is above all these, *‘ilmu ’l-yaqin*, *‘ainu ’l-yaqin*, and *haqqu ’l-yaqin*

Caveat: Raising curtain not enough Now it may not be said that when the curtain (wasteh) is raised, vision (ru’iyat) is realized. Because raising the curtain is not enough for realizing the vision — many more things are needed for it, which are not present. When the degrees of yaqin were made to relate to his signs, and except these three types of signs, no other marifat remained, which relates to the pointed (madlul) thing,[584] then there is no alternative but to remain incapable (‘ajw) from the marifat of the pointed out thing (madlul). And no other marifat is realized there except the marifat of the snatching away of marifat (ghayr az salb-i ma‘rifat). On the other hand, these three levels of yaqin, if those cannot be said to be the yaqin of his swt signs (ayat), and instead can be said to be the yaqin of the pointed out thing (ghayr madlul), i.e., his own yaqin, then there is no alternative but the path to become incapable (‘ajw) of marifat? Or what is the meaning of snatching away (salb) of marifat?

5.24 BMaktub 3.123

To Nur Muhammad Tihari

Bismillahi ’l-rahmani ’l-rahim. Al-hamdu li-’llahi wa salamun ‘ala ‘ibadihi ’llazina ’stafa.

[579] i.e., within Haqq swt
[580] i.e., Allah swt, c.f., Aftabi
[581] proofs
[582] smoke
[583] i.e., haqqu ’l-yaqin, c.f., Aftabi
[584] i.e., Haqq swt

Ijtiba versus inabat

The paths that take one to the holy person are two,

Path 1: Ijtiba Ijtiba suspends from the nearness (qurb) of nubuwat. And makes one arrive on the prototype of the prototypes (mawsil-i asl al-asl). Ones who have arrived on this path prototypally (bi-'l-asalat) are the prophets (AS) and their companions. Also many ummats have attained this felicity, although they are few, instead the fewest of the few. On this path there is no intermediary or barrier (tawassut, hiluwlat). There are some who have made their arrival on this path. And the receivers who receive effusion from those arrival-makers (wasilan), those receivers also receive the effusion from the prototype without any intermediary as well. None of these[585] is a barrier to another.[586]

2: Inabat or suluk And there is a second path that suspends from the nearness (qurb) of walayat. All the poles, pegs, substitutes, noblemen (aqtab, awtad, badala, nujaba) and the common walis arrive on this path. This path is called the path of suluk. Even the well-known jadhdhba is included within this.[587] On this path, intermediaries and strategies (tawassut, hiluwlat) are needed.[588]

Leaders: Path of suluk

Hazrat 'Ali the on whom Allah is well-pleased (murtada), may the grace of Allah fall onto his graceful face (karama 'llahu ta'ala waj-hahu 'l-karim) is the captain of this station. And this magnificent rank relates to him. On this station, it is as if both the baraka-filled feet of the merciful nabi (slm) are placed onto his (KRM) baraka-filled line of separation (farq).[589] And Hazrat Fatima (RAD) and her two sons (RAD) are his (KRM) partners on this station. I surmise that in the way that Hazrat Ali (KRM) was the refuge (maladh, malja') of that said station before he (KRM) attained his (KRM) earthly ('unsuri) body, in that same way, he (KRM) was its refuge after he (KRM) attained his (KRM) earthly body. All those who attain (faydh, hidayat) on this path, they all attain it via the mediation of him (KRM). Because he (KRM) is in the endpoint (nukta-i muntaha) on this path. And the center of this station relates to him (KRM).

When the era of Hazrat 'Ali (KRM) ended, then this magnificent office (mansab-1 'azim) was put on Hazrat

[585] arrival-makers

[586] I.e., the Mujaddid was such an arrival-maker. And all the arrival-makers receive the effusion directly from the prototype. Consequently, all Mujaddidis also receive that effusion directly, even though they may be the second-level in the chain of transmission. I guess that the proper Mujaddidi bayat turns on a switch to a circuit via which effusion flows in. And that other arrival-makers are getting the effusion does not lessen the amount of effusion that the others are getting—they are all independent and direct in receiving that effusion. All the members of the Mujaddidi tariqa are the elect on the path of ijtiba. IAM

[587] path of suluk

[588] as opposed to the path of ijtiba, which needs neither any intermediary nor any strategy. Instead, one, the travelers on this path are the elect, who are predestined, e.g., the Mujaddidis. On the other hand, in suluk, one needs to go through intermediaries in the silsila. And also one needs to use strategies, e.g., certain wazifas etc.

[589] line on his head where he parts his hair

Imam Hasan, and Hazrat Imam Hussein (rad) one after the other. Next, this office was filled by the twelve imams (RAD) one after another. In the era of these masters, or after their passing away (irtihal), all those who received (faydh, hidayat), they received it via the intermediation (tawassut) of the these masters, and via their strategies (hilulat), even if they were the poles and noblemen (aqtab, nujaba) of the age. Because there is no alternative but to come to the center if one is in either of the four sides.

Magnificent succour is center

Finally, when the good news of Hazrat Shaykh ‘Abdul-qadir Jilani (QS) came, he was given that office. Except the said imams and Hazrat Shaykh Jilani (QS), none is seen in that center. So I am realizing that whoever receives any effusion on this path, be he a pole, a nobleman (aqtab, nujaba) or whatever, he receives that effusion via the blessed medium of him[590] (QS). Because none but him (QS) has attained this center (markaz). This is why he (QS) has said,

Sun sets down for everyone else
My sun never sets down

Afalat shumusu al-awwalina wa shamsuna
Abadan ‘ala ufuqi ’l-‘ula la taghrubu

What is meant by the term sun (shams, aftab) is the effusion of guidance and good-instruction (hidayat, irshad). And setting down means *the act of the Magnificent Succor giving his effusion out, it ceases.* The relationship of effusion that was there with the bodies of the earlier ones, at the present time they have found relationship with the blessed body of Hazrat Shaykh (QS). And like the earlier imams, he has become the intermediary in receiving and giving out the effusion. So necessarily, now his saying is verified.

Sun sets down for everyone else
But my sun remains high up in the heavens forever

Afalat shumusu al-awwalina wa shamsuna

Mujaddid of the millenium

Question: The interpretation of the the term *Mujaddid of the second millenium (mujaddid-i alfithani)* is quite complicated. Because in that era, Hazrat Jesus (AS) would descend, and Hazrat Mahdi (AS) would appear. They are pure from receiving effusion from others. Comment?

Answer: Interaction of mediation (mu‘amala-i tawassut) is linked to the second one of the two paths mentioned above,[591] which is called the nearness of friendhood (qurb-i walayat). On the other hand, the first path, the nearness of nubuwat, lacks any mediation (tawassut). Therefore, he who has attained arrival (wasil) on the path of nubuwat, for him there is no barrier or intermediary (ha’il, mutawassat). He receives that effusion and baraka without any mediation (biy-tawassut). It is only on the second path[592]

[590] the Magnificent Succor

[591] i.e., linked to inabat or the path of walayat

[592] i.e., the path of walayat or inabat

that there is mediation (tawassut, hilulat).

The activities in that homestead are also different. Hazrat Jesus and Hazrat Mahdi (AS) have received nearness on the first path, as Hazrat Abubakr and 'Umar (RAD) did.They are within the trusteeship of the rasul of Allah (SLM). There they have elect states there, commensurate to their degrees.

Warning You may know that on the path of walayat, anyone may arrive on the nearness of nubuwat, and take parts in both the matters.[593] Via the intermediation of the prophets (AS), that one attains rights in both the places. And the interactions in both the places depend on that one.

> Elects a slave
> To pacify the commoners
>
> Khas kunid bandeh-iy
> Musallahat-i 'am ra

*This is the bounty of Allah. He gives it to whoever he wants. And Allah posseses magnificent bounties (*Dhalika fadlu 'llahi. Yu'tihi man yasha'u. Wa 'llahu dhu 'l-fadli 'l-'azimi*).*[594] *Subhana rabbika rabbi 'l-'izzati 'amma yasifuna. Wa salamun 'ala 'l-mursalina. Wa 'l-hamdu li-'llahi rabbi 'l-'alamina.*[595] *Wa 'l-salam.*

5.25 BMaktub 3.124

To Mawlana Shaykh Muhammad Tahir Badakhshi

Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa. Brother Shaykh Muhammad Tahir Badakhshi, you asked,

Kaaba: Form versus reality

Question:

1. It is narrated in the risala *Mabda' va Ma'ad* that in the same way that the form (surat) of the magnificent Kaaba is the locus of prostration (masjud) of Muhammad, in that same way the reality of that Kaaba is the locus of prostration of the reality of Muhammad.[596] This narration establishes that haqiqat-i Kaaba is superior to haqiqat-i Muhammadi ('ala mazharha al-salawatu wa 'l-salam).

2. On the other hand, it is universally agreed (muqarrar) that Muhammad is the purpose of the creation of the cosmos (slm). And Adam and the Adamic ones (adamiyan) have been created for his sake (AS). It is said,

> Had he not been, I would not have created the celestial spheres, nor would I have manifested my nurturing nature (Lawla'i lamma khalaqtu 'l-aflakaw wa lamma az-hartu 'l-rububiyata).[597]

Comment?

[593] i.e., matters of nubuwat and walayat
[594] Q.Hadid.21
[595] Q.Saffat.180-2
[596] I.e., in the way that the form of Muhammad prostrates before the form of Kaaba, in that same way *haqiqat-i muhammadi* prostrates before the form of Kaaba.
[597] hadith.Akbarian school

Answer: You may know that the outward form of Kaaba does not mean the stone and dried clay (sang, kulukh) merely. Because if it happens that in the future the stone and the dried clay that is in-between, they no longer remain, still the Kaaba would remain the Kaaba. Although the form of the Kaaba is located in the world of created things (‘alam-i khalq), still it is not like the other empirical things. It is a subtle matter that is beyond the compass of sensation or imagination (hita'i hiss va khiyal). Although it is within the world of sensory things, still none of it is felt. Everything turns its face towards it but it turns its face towards none. It is existence (hasti) that has worn the clothes of nonexistence (nisti). And at the same time, it is nonexistence that has appeared as existence. Its direction (jihat) is non-direction (biy-jihat) and its azimuth (samt) is without azimuth (biy-samt). In summary, this form that signifies true reality is an amazing thing — intellect (‘aql) is incapable of personifying (tashkhis) it. Even the wise men are bewildered in determining it (‘uqala dar ta‘ayyun-i an hayran). It is like a specimen from the unqualified world (namuneh az ‘alam-i biy-chuniy va biy-cheguniy). And it is the signpost of being without any similarity, as if being without any image or specimen (nishaneh az biy-shab-hiy, biy-namuniy) has been hidden within it.

Yes! If it[598] were not like this, it would not be worthy of being the object of prostration (shayan-i masjudiyat). And the best in the creation (SLM) would not have sought it with an ardent desire and a longing (shawq, arzu) as his qibla. Within it is a clear sign (Fihi ayatun bayyinatun).[599] — it is the praise of the incontrovertible Quran on this. *Whoever enters it is safe-guarded (Man dakhalahu kana aminan).*[600] — it has been revealed on it.

Quran praises the house of Allah. With the owner of the house Allah, this house has a unique relationship (kaynunat-i khass)[601]. And has a conjunction (ittisal) and a connection, which is unknown in its howness and is unqualified (ittisal va nisbat-i maj-hul al-kaifiyat biychun va biyche-guneh) with him.[602] Analogy of Allah is lofty (Wa li-'llahu 'l-mathalu 'l-a‘la).[603] World of metaphors (‘alam-i majaz) is like a bridge towards the true world (haqiqat). And there in the world of metaphors, house means the specific place of habitation (kaynunat-i khass), i.e., the place where the owner of the house (jalla shanuhu) stays and takes rest (aramgah). Rich and prosperous men have many houses to take rest (nashastagah), as well as numerous places to rest and sit down, still house is the house. And that house is free of a crowd of others (muzahamat-i aghyar beganeh), and it is full of peace (mutamakkin). That is the place of residence and rest-taking for the master or the beloved.

According to the sacred (qudsi) hadith, *Heart of the faithful contains me (yasa‘uni 'l-qalbu ‘abdi 'l-mu'mini)*,[604] there is room for an unqualified manifestation (zuhur-i biychuniy) in the heart of the faithful.

[598] the Kaaba

[599] Q.Al-Imran.98

[600] Q.Al-Imran.97

[601] i.e., unqualified and lacking any relationship cf. Aftabi

[602] i.e., with that owner or Allah swt

[603] Q.Nahl.60

[604] hadith

However, how would he[605] create the relationship of residence (nisbat-i baytiyat) in that?[606] Or how would he forbid the crowd of the others (muzahamat-i aghyar) when that forbidding is essential for a home? Therefore, when the other and otherness would have no right in that,[607] then necessarily it would be mandatory that that is the locus of prostration for the creation. Because at that time, it would not be prostration to the other. It is otherness that would be the barrier to prostration.

Muhammad the rasul of Allah (SLM) refused to permit prostration to himself. On the other hand, he has prostrated to the house of Allah with an ardent desire and longing (shawq, raghbat). The mystery of the difference may be realized here. There is a world of difference between the one who prostrates and the the object of that prostration.

Reality of Kaaba

O brother! Now that you have learned something on the form of the Kaaba, now hear something on its reality. Reality of Kaaba is the the unqualified person of the necessary existence (dhat-i biychun-i wajibu 'l-wujud) within which not even a speck of the dust of the manifestation (zuhur) is there. And that[608] is worthy of being the object of prostration and object of worship (masjud, ma'bud). In that case, what is the bar in saying that this reality[609] is the locus of prostration of the Muhammadan reality? And what is wrong in giving[610] superiority? Yes! Muhammadan reality is superior (afdal) to the realities of everything else in the cosmos. However, the reality of Kaaba is not from the realm of this world. Therefore, they can inter-relate in this way. And there may not be any hesitation is admitting its superiority.[611]

Surprise! One of these two possessors of felicity is the one who prostrates and the other one is the locus of prostration.[612] Still the intellectuals of the arts ('uqala-i zufnun) have failed to set feet into differentiating their realities. Instead, they are opposing it[613]. And they have opened their lips and blaming and calumniating them (ta'an, tashni'). May Haqq sub-hanahu give them a sense of justice so that without understanding, they do not put blame.[614]

Our lord! Forgive our sins and the extremism in our deeds, and make our feet steadfast, and help us against those who stand against faith (*Rabbana 'ghfirlana dhunubana, wa israfna fi amrina, wa thabbit aqdamana wa 'nsurna 'ala 'l-qawmi 'l-kafirina*)[615] *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*

[605] the faithful man
[606] purified heart
[607] purified heart
[608] reality
[609] of the Kaaba
[610] the reality of Kaaba
[611] of the reality of Kaaba
[612] i.e., the rasul (slm) versus the Kaaba
[613] Opposing what the Mujaddid decided, which is that the reality of the Kaaba is superior in this respect, i.e., the reality of Muhammad indeed prostrates before the reality of Kaaba. However, the reality of Muhammad is superior comprehensively
[614] i.e., blame the Mujaddid and others who say that the haqiqat-i muhammadi indeed prostrates before the haqiqat-i Kaaba
[615] Q.Al-'Imran.147

Part I

Analysis

Tawhid: Mujaddid

The *oneness of existence (wahdat al-wujud)* is a school of Islamic mysticism — its doctrines of this school go back to Ibn al-ʻArabı, but they were subsequently, and particularly during the seventh and eighth centuries A.H., greatly developed and clarified by such men as Sadr al-Dın al-Qunawı, ʻAbd al-Razzaq al-Qashanı, and Dawud al-Qaysarı. cf. Nicolas Heer.

Mujaddid mentions some of them in a maktub, Qunawi is there as I Irshad recall[616]. Also Jami.

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[616]mentions Qunawi et al.